The Messenger.

"As the Truth is in Jesus."

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Dr A H Strickler
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THE MESSENGER.

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Poetry.

OPPORTUNITY.

[*Translated from Ternart.*]

Say, who art thou with more than mortal air,
Endowed by Heaven with gifts and graces rare,
Whom restless winged feet forever onward bear?

I am Occasion! known to few, at best;
And since one foot upon a wheel I rest,
Constant my movements are—they cannot be repressed.
Not the swift eagle in his swiftest flight
Can equal me in speed; my wings are bright,
And man who sees them waved is dazzled by the sight.
My thick and flowing locks, before me thrown,
Conceal my form, nor face nor breast is shown,
That thus, as I approach, my coming be not known.
Behind my head no single lock of hair
Invites the hand that fain would grasp it there;
But he who lets me pass, to seize me may despair.

Whom, then, so close behind thee do I see?
Her name is Penitence, and Heaven's decree
Hath made all those her prey who profit not by me.
And thou, O mortal, who dost vainly fly
These curious questions, thou dost not descry
That now thy time is lost: for I am passing by!

—*William Young.*

Communications.

For The Messenger.

HISTORICAL DISCOURSE.

Delivered by Rev. J. H. Dubbs, D. D., Professor in Franklin and Marshall College, in Christ Church, Philada., Oct. 22d.

Isaiah xlvi. 9, 10: "Remember the former things of old; for I am God and there is none else; I am God and there is none like me. Declaring the end from the beginning and from the ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

These words are a Divine commandment uttered on an occasion of national rejoicing. They appear to have been suggested by the approaching fall of the wicked city of Babylon, and the consequent exaltation of the chosen city of Jerusalem. In the highly poetic language of prophecy the ancient commandment of Jehovah was now reiterated. It had been heard again and again at the establishment of the great festivals of the nation; when Moses, after the giving of the law, commanded Israel to "ask now of the days that are past." It had been repeated when Joshua built an altar of twelve stones to commemorate the crossing of Jordan. It had been the burden of the songs of rejoicing that were sung at the dedication of the temple and at the discomfiture of Israel's enemies. If the people were called upon to tell the towers of Zion and consider her palaces, it was in order that they might tell it to the generation following. To the people the contemplation of their history was a religious act. If they remembered the days of old, it was in order that they might recognize the hand of the Lord that it is mighty, that His goodness endureth forever. So, in the text, when the people of Jerusalem were called upon, on some occasion of national or civic rejoicing to remember the things of old, it was in order that they might recognize God in providence and prophecy, as these two elements run like a two-fold cord through the brilliant history of His chosen city. It was by this double manifestation of His presence and power that He declared: "My counsel shall stand and I will do all my pleasure."

Here we find the key to the proper significance of such a festival as the city of Philadelphia is about to celebrate. It is proper that it should be inaugurated by religious services, for without them all the grand processions—all the magnificent displays would have no more real meaning than the ancient Roman saturnalia. The Church must forever remain the palladium of the State—the centre of civic society. Without its beneficent presence these secular means of progress will be swept away by storms of revolution, or perverted to appliances of selfish power, hastening the reign of anarchy; but so long as the house of God is honored, even if existing governments should be destroyed, the ancient stock cannot fail to put forth buds and blossoms—it will develop more beneficent civilization, wiser laws and institutions. On our banners should be written in letters of gold the immortal words of Washington: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports, and in vain will that man claim the tribute of patriotism who shall labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens."

On an occasion like the present it is proper first of all to "remember the former things of old." It is history that reveals the grounds of the thanksgiving that rises up like incense on the altar of the Lord.

It will be two hundred years during the present week since William Penn first came in sight of the shores of his American province. It was a glorious epoch—an era whose significance is so great in every way that it fully deserves to be regarded as the starting point of the history of our State It is, however, in no way derogatory to the pre-eminent position of William Penn, to suffer ourselves to be reminded that, forty-four years before his arrival, the first permanent European colony was founded on the west bank of the Delaware under the auspices of the crown of Sweden. The man who led that colony was Peter Minuit.

Little is known concerning his personal history, except that he had previously been a governor of New Netherlands; but there is one fact which is certainly beyond dispute; it is on record that he had been a deacon of the Reformed Church of the city of Wesel in Germany.* It was Minuit who first practically inaugurated the policy of fair dealing with the natives which was afterwards continued and developed by William Penn, and though the greater part of his settlement was situated within the limits of the present State of Delaware, it was he who purchased from the Indians all the territory from cape Henlopen to the falls of Trenton. In these days of the colonial *renaissance* Minuit deserves to be remembered; and it cannot be unpleasant to this congregation to be reminded, that the man who first founded a colony on the west bank of the Delaware was a member and officer of the Reformed Church.

Nor was Minuit the only representative of the Reformed Church among the earliest pioneers. For ten years before this region came under the dominion of the crown of England it was under the government of the Hollanders, and there were many Germans and Hollanders among the people. "These," says the historian Proud, "intermarried with the Swedes, and in course of time became one religious organization;" but even at the time of Penn's arrival there was still a Dutch place of worship at New Castle. If then it should at this time be suggested that there were but few of our ancestors in the company that graced the forest court of William Penn, we might answer with the English farmer, who when a nobleman said to him, for the purpose of impressing him with his dignity, "Sir, I would have you remember that my forefathers came over with William the Conqueror!" sturdily replied: "Well, sir, perhaps they found some of mine here when they came!"

There is another fact which brings us as a religious denomination still nearer to the person of the founder of our commonwealth. William Penn, as is well known, was the son of a distinguished admiral, who had won great fame in the naval conflicts of his country, and who in the motto on his escutcheon boasted that "he held the helm." It was not from his father—the man of blood—that William Penn inherited his devout and irenical disposition. He himself declares that it was from his mother's noble and religious character and judicious training that he derived many of the traits which distinguished him in later life. History has little to say concerning this excellent woman except that her name was Margaret Jasper, and that she was the daughter of a merchant of Rotterdam, in Holland. Pepys, the chronicler of the times, briefly says: "She had more wit than the admiral." Educated in the faith of the Reformed Church she bore with her to her new home in England a portion of the self-sacrificing devotion for which the martyrs died. With a mother's intuition she fully appreciated the excellence of her son. When he had alienated his father by his religious peculiarities, the admiral once expressed his disappointment, saying, he had hoped to have made something of him. "Make something of him," cried Mrs. Penn, "O, that you should possess one of the richest blessings in all this world, and yet not know it. I mean a pious child. For, oh! what on all this earth can be matter of such joy and triumph to a fond parent as a pious child? To me it was everything. I thought of nothing else. I prayed for nothing else. '*Vain, delusive riches and honors,*' I said, '*come not near my son. You are not one ten thousandth part good enough for him. Only let my son love God. Only let him have this, the sweetest spur to every virtue, the strongest curb from every vice, the best cordial under every affliction, and I ask no more.*' Well, God in His infinite mercy heard my prayer. He gave me that which I esteem above all worlds—*a pious son.* And, lo! you turn him out of doors. He has not ambition enough, he won't be *rich* enough, nor *great* enough, to please you."

It is difficult at this late date to form a clear and consistent idea of the person and character of William Penn. In him various elements met and blended, which in ordinary men are regarded as contradictory, but all of which were evidently necessary for the accomplishment of his peculiar mission. A man highly educated, speaking at least four languages with fluency; who had proved his bravery at the siege of Carrickfergus, and who in his only undoubted portrait is arrayed in a suit of armor; the friend and counsellor of princes, who were willing to excuse his peculiarities, and to screen him from their own laws against religious nonconformity, in consequence of the affection they bore him. It should be remembered that though Penn refused to remove his hat even in the presence of the king, he never assumed the peculiar dress which is regarded as characteristic of the sect with which he became identified, but was always arrayed in garments befitting his exalted station. Unless he had been an accomplished courtier he could never have obtained from the king the finest province in America.

On the other hand it is plain that Penn was a man of peculiarly devout and religious mind. "In his early childhood," says one of his biographies, "he experienced deep exercises of spirit, which in the language of the time are represented as almost miraculous. While alone in his chamber he fancied himself surrounded by an external brightness which seemed to answer to a mysterious moon within, and regarded himself as called to this experience to a consecration of [illegible] impressions the mere results of morbid and disturbed fancy? No doubt, that is the most general judgment in this materialistic age; but for my part, I find it easier to believe that there are certain souls so pure, so brightly polished, that even in earliest childhood they reflect the glories of the unseen world—hearts where the angels love to dwell, diffusing heaven around them—ears so attuned to graphic music that at times celestial voices come to them in half articulate murmurings.

Of this order were the men whom God of old time chose to be His prophets—the messengers of His will—men like Abraham, who was called to go forth into a strange country; or Samuel, who in his childhood heard the voice of the Lord in the watches of the night; or Elijah to whom the voice of the Lord came in the cave of Horeb saying, "What doest thou here?" or Isaiah, who, when the Lord required a messenger responded: "Here am I; send me!" Few are there in whom the bright mirror of the soul does not soon become sullied with the impurities of earth, and the mind which is most susceptible to spiritual influences is exposed to special temptations; but dare we deny that even though clouded or distorted, such souls may occasionally reflect a ray of supernatural glory:

> "As sunshine broken on a rill,
> Though turned aside, is sunshine still?"

We can to some extent appreciate how such a mind as that of William Penn should have been attracted by the preaching of the Quaker, Thomas Loe, whom he first heard while he was a student at Oxford. It was a period when men were more than ever concerned about the mere externals of religion; and most of the friends of Penn probably regarded the established Church as little more than a necessary branch of the civil service.

At the court the Catholics and Protestants intrigued for the mastery, but their leaders evidently cared more for personal power than for the truth. The Church of England in its apparently lifeless condition had little to attract a devout spirit like that of William Penn, and when he heard the message of George Fox, concerning the "inner light, without which man can do nothing for the glory of God," it came to him with all the force of a supernatural revelation. This truth appeared so lofty, so all engrossing, that he was willing to accept with it the sectarian doctrinal addition that "all forms are an obstruction to pure worship, as diverting the attention of the mind from this unction of the Holy One." He failed to see that the message was but half a truth—that if the Church of his day had failed to be guided by the "inner light," this new movement by exalting it above the written word of God was occupying an opposite extreme, which could not fail to result in wildest fanaticism. To attempt to separate the grace of God from His appointed ordinances is to put asunder what God has joined together. As well attempt to keep a living, breathing soul in this world, apart from its natural body, as to preserve the inner light without the lamp which the Lord has ordained for His anointed.

Quakerism was but one of many mystical movements, which have occurred in all ages of the Church. Their history has been very similar. At first there is a period of zeal in which some enthusiasts mistake their own imaginings for the Spirit of God, and are thus led to the wildest excesses. Then, when the first flush of enthusiasm has passed away, the people who have renounced divine ordinances as obstructions to worship, almost unconsciously assume forms and peculiarities which are intended to designate them as a chosen people of the Lord, but which in fact limit their influence and repress their devotion. There may still be many signs of the divine life, but as the years roll on, it becomes more and more evident that the mission of the sect is ended. Like a branch cut from the parent tree it may put forth buds and blossoms, but the constant stream of life has failed, and it will finally wither away.

We do not doubt that Quakerism, in its early history, had an important mission, and Penn was certainly the chief instrument for its accomplishment. When he joined a sect which was then everywhere despised and persecuted, he fully accepted the consequences which such a step involved. He went to prison with as much calmness as he manifested in the presence of princes. Neither the displeasure of his father in his youth, nor the dreadful penalties of the laws, could move him from his chosen path. The king was in the habit of playfully reminding him that he came of "fighting stock," and surely the courage of patient endurance is akin to that which wins laurels on the field of battle.

The journey of William Penn to Holland and Germany, in 1677, is an excellent illustration of his complete devotion to the cause which he had espoused. It was undertaken for the double purpose of securing relief for the isolated Quakers and other mystics who were suffering persecution, and of extending the knowledge of the principles of his sect. Penn it will be remembered, spoke both the language of Holland (the language of his mother) and that of German. When Peter the Great visited England, Penn was selected to converse with him on account of his familiarity with the German language. In Germany he preached on various occasions, and gathered around him the little company of German Quakers which were afterward so prominent in the early settlement of Pennsylvania. It was during this journey, it would seem, that the idea of establishing a refuge for all classes of persecuted Christians first took definite shape in his mind, and in this connection he naturally thought of America, with which he was already to some extent familiar in consequence of relations with the colony of West Jersey.

The circumstances attendant upon the granting of the province of Pennsylvania and the founding of the city of Philadelphia, are so well known that to attempt to rehearse them would prove tedious and useless. At the present season, especially, every child may be assumed to be familiar with these facts. Let us rather seek for some of those things which, while they constitute the chief glory of this city, illustrate the fact that the Lord is God and there is none like Him—that He declared the end from the beginning and from the ancient times the things that are not yet done, saying, "My counsel shall stand, and I will do all my pleasure."

"Religious Liberty," says Gordon, "Is the corner-stone of Pennsylvania." In his earliest proclamation, Penn declared that "in Pennsylvania all who acknowledge one almighty and eternal God to be the moral governor of the world, and honor Him as such by an honest and peaceable life, shall be equally protected in their rights, and made capable of promotion to office, whether they be Jews, Gentiles, or Christians." It is not to much too say, that these principles were far in advance of the age in which they were uttered. There may have been isolated European rulers, who, within somewhat narrow limits, had proclaimed religious liberty; and we are not unmindful of Roger Williams, in Rhode Island, who, proscribed and persecuted for his own opinions, was the first to teach that the civil magistrate might not interfere in religious matters, and that to punish men for opinion was persecution. We have not forgotten that Maryland possessed the most liberal constitution that ever emanated from a British monarch, but here there had been a conflict between Catholics and Protestants, and the experiment of granting religious liberty appeared to have proved a failure. Yet we know of no kingdom or province where religious liberty was so unmistakably made the fundamental law of the commonwealth as in Pennsylvania. "The rights of conscience demanded by the Puritans of New England were such as protected themselves from the gibbet and lash, which they applied to force the conscience of others." The foundation of a commonwealth with liberty of conscience for its corner-stone was an experiment, which, in the opinion of many of the wisest men, could not fail to end in disaster. Penn, however, had no misgivings as to the result. He not only promised toleration, but invited the oppressed of all nations to settle here on terms of perfect equality. Whatever may be said of the government of his successors in other matter, there can be no doubt that in this respect they faithfully followed the line of policy indicated by the founder. Their benefactions to the churches were princely, and most of the older congregations of this city, of all denominations, have still reason to be grateful for the munificent liberality of William Penn or his immediate descendants.

Again, it must be acknowledged that on this basis the founder of Pennsylvania gave the world an example of Christian statesmanship. He discovered and declared the great truths that the happiness of society is the true object of civil power, and that freedom exists only "where the laws rule and the people are parties to the laws." On these principles he organized his Legislative Assembly, to which any one might be elected who professed faith in the Lord Jesus Christ, and in which the people, under the necessary restriction of their charter, might enjoy the privilege of framing their own laws.

It is true that in Penn's relations with the Indians he followed the policy which had been pursued by the earlier Swedish colony, and that he was, therefore, placed in exceptionally favorable circumstaces for carrying out his plans of dealing honestly and kindly with the savages. There had been no collisions worthy of the name; there were no prejudices to overcome; and surely the earliest settlers should not be robbed of their little meed of praise for thus preparing the way for one of the noblest exhibitions of philanthropy the world has ever seen. It should, however, be remembered that Penn made such treatment of the natives an essential part of his earliest legislation. To quote again from Penn's proclamation, "While in most countries settled by Christians, if a Christian was injured by a native, he might instantly avenge himself even to the knocking out of the brains of the offender," here it was enacted that "if any Indian should abuse a planter, the said planter should not be his own judge upon the Indian, but apply to the next magistrate who should make complaint thereof to the king of the Indian for reasonable satisfaction for the injury." And again, soon afterwards, it was ordained, "That all differences between the Indians and Christians should be settled by a jury of twelve men, six chosen from each party, that so they might live friendly together as brethren." Can there be any doubt that if such a policy had been steadily pursued in all parts of the country, from that day to this, it would have been far better for the white as well as the Indian? How much blood—how much treasure—would have been saved. How many crimes would never have been committed.

The same philanthropic spirit is manifest in all the legislation of William Penn. Take but a single example. In England, as late as the days of George III, poor people were executed for stealing a little food for their starving children. Boys, it is said, were hanged for stealing pocket-knives at school. A century earlier, Penn had declared that in his colony but two crimes should be deemed worthy of death—deliberate murder and treason against the State. As for offences requiring confinement it was ordered, that in the punishment of these, an eye was to be constantly kept on the reformation of the offender. And hence all prisons were to be considered workshops, where the criminals might be industriously, soberly, and morally employed. In all these laws, Penn was evidently far in advance of his age, and may be regarded as the herald of a brighter, happier era.

Education and literature were not neglected. The founder was himself a voluminous author, and his example had its effect upon his cotemporaries. But a few months after the arrival of William Penn, Enoch Flower established a boarding-school in Philadelphia, and within three years of that era, William Bradford, the first printer, had set up his press, and was almost constantly at work. It is curious to compare these facts with the almost cotemporary utterances of a governor of Virginia. "I thank God," said he, "we have not free schools nor printing; and I hope we shall not have these hundred years. For learning has brought disobedience and heresy, and sects into the world; and printing has divulged libels against the government. God keep us from both!"

When we consider the difficulties by which the early colonists were surrounded, their literary activity appears wonderful. The schools of Philadelphia became cele-

(Concluded on Page 3.)

* See Kapp's "History of Immigration," and Broadhead's "Documentary History of New York." In the original Dutch documents transcribed by the late Mr. Joseph Mickly it is also stated that Minuit was a deacon of the Reformed Church of Wesel.

Family Reading.

HIS FRIENDS?

BY MARIANNE FARNINGHAM.

"And one shall say unto him, What are these wounds in thine hands? Then he shall answer, those with which I was wounded in the house of my friends."—*Zech. xiii. 6.*

"I stand at the door and knock," said He,
"And if any man will open to me,
I will come in and abide;"
And they answered, "Lord, we are friends of Thine,
Our home is dark till Thy light shall shine;"
And the door was open wide.

So the Master entered and took His seat,
And the children playing about His feet,
And the men all grave with care;
And the women tendering the dear home-place
Grew tender and glad with a new strange grace,
Because the Lord was there.

But the days passed on, and the months and years,
With the changeful blessings of smiles and tears,
Of sunshine and of rain;
And men grew careless, and hearts were cold,
And eyes were not eager His face to behold,
And the welcome did not remain.

So they slighted the Master staying there;
They hurt Him greatly and did not care,
And bitter words they said.
"It does not matter if we forget!"
"How do we know that He loves us yet?"
But He only bowed His head.

Will He pass away through the open door?
Shall the house be desolate as before?
Nay, for He came to stay,
They said "Come in," and they called Him Friend,
Having loved His own He loves to the end,
And He does not go away.

Oh, wonderful face with its patient pain!
They will surely look for its light again,
So He waits till the time shall be;
He blesses them tenderly every day,
They never will wear His love away,
So faithful to them is He.

But by-and-by when they come to know
How changed is their love of years ago,
While His has grown not dim,
When their hearts cry for Him and find Him there,
Loving as ever, how will they bear
To think they have wounded Him!

—*London Christian World.*

ELEVATION OF WOMAN IN JAPAN.

Wherever Christianity has gone, it has elevated woman in the social scale; and the influence of Christian nations in this respect is more and more felt in other lands.

Japan illustrates this fact. In 1871, a Japanese gentleman of high rank, named R. Kuroda, was in the United States; and later still he came in an official capacity to this country. During his two brief visits here, he was so deeply impressed with the happy condition and the salutary influence of American women, that he inquired carefully into the reason of this state of things, and soon became satisfied that it was because women were highly educated, and treated with the greatest respect and consideration, and as the equals and companions and friends of men in all the higher qualities of humanity. He had long discussions on the subject with his friend Mr. Mori, the Japanese Minister, taking the ground that the Japanese ought to inter-marry with the more enlightened nations; even urging in his zeal, that Mr. Mori should marry some American lady without delay.

The subject so impressed him, that he thought and talked unceasingly about the importance of educating the women of his native land, and wrote to his government a letter on the subject, which deserves to be printed in letters of gold. A copy of it was brought to this country by the Embassy, and delivered to Mr. Mori. It urges the importance of colonizing the wilder parts of Japan, and says that to send out ignorant men would be useless, and that therefore the first thing was, to educate the women of the Empire, that so the coming generation might be enlightened. As children, in their earlier years are wholly under the influence of mothers, he urges that it is of the utmost importance that the latter should be educated; for thus the education of women would elevate the entire people of Japan. As the government had sent its young men to America and Europe to be educated, and was already reaping a rich return, now he says is the time to begin to educate its women also; and he urges that a delegation of girls be at once sent to America, believing that many others would follow in the pathway of enlightenment thus opened before them.

What was thus a new idea to Mr. Kuroda was an old one with Mr. Mori, who had so long been in America that he was even more deeply interested in it than his friend, the Commissioner. And the plan was proposed to the Japanese Government by both Mr. Kuroda and Mr. Mori, that a number of young girls, from their best families, should be sent to the United States for education. And as the result, five Japanese girls were sent with the Great Embassy to Washington; and as Mrs. De Long, the wife of the American Minister, came with the Embassy, these Japanese girls were under her charge on the journey from Jeddo to Washington. Before leaving home, they were summoned to Jeddo, and in testimony of the approbation and good will of the Mikado, they were, according to an ancient custom, presented with beautiful specimens of crimson crape, and an order was issued that all their expenses in America should be paid by the government.

About the time of their sailing, the young Mikado took occasion to set forth to his people the desirableness of educating females as well as males; and his address would rank well with the views of our advanced Christian statesmen who are awake to the fact that the future mothers are to mould and shape the character of the future nation He said that his country was undergoing a great change from old to new ideas; and that the wise and strong-minded should endeavor to be good guides to the government and people; that the young, both boys and girls, should be allowed to go abroad, that the country might be benefited by the knowledge they might acquire; and that females, if educated and intelligent, should and would be respected, and have a position hitherto unknown, and so do great things for the welfare of families and of the country.

In Japan, woman has always had a higher position than among the neighboring nations of Asia; and the disabilities under which they have labored have come, to a great extent, from the influence of Chinese literature and example, which have been introduced into, and affected, the country. But in former times it was not so. A high Japanese authority, quoted by Mr. Lanman, to whom we are indebted for most of the facts we have presented, says, that, from the earliest dawn of Japanese history, women always enjoyed equal rights with men, and that though abuses have crept in through Chinese teaching and example, womanhood has never been degraded in Japan. And in proof of his assertions, he states the fact, that out of 124 sovereigns, rulers of Japan, eight empresses are included in the list, and that they ruled long and most wisely. It was under the rule of an empress, he says, that Japan conquered Corea, which country she held for over 600 years; and that under another empress, the Empire attained high literary culture, and religion was inculcated and respected, and facilities for general education were greatly increased, and improved. He says that Japan has prospered under eight such reigns, and that, confirmed by the experience of the Western nations, she will not hesitate to enforce among all classes, the respect and consideration for women which has never been wanting about her court, and among her better families. "Thus," he adds, "may Japan hope to insure the stability of her civilization, and regain her early chivalry, and by enlisting the assistance of educated mothers and daughters, secure a noble future.

The hopes thus suggested are encouraged by the missionary work now going on in that Empire. Protestants have now in that country 136 missionaries; 35 missionary stations; 72 churches; 3,408 baptized adults; 3,724 Sunday-school scholars; 37 native pastors; and some 60 female assistants; and 115,000 Bibles have been distributed within the year. All this is preparing the way for the spread of the gospel; and just in proportion as its power is felt, woman will rise to her true position, and her influence for good will be felt, through families and children, on the entire land.—*National Baptist.*

A GOOD DAUGHTER.

There are other ministers of love more conspicuous than a good daughter, but none in which a gentler, lovelier spirit dwells, and none to which the heart's warm requitals more joyfully respond. She is the steady light of her father's house. Her idea is indissolubly connected with that of his happy fireside. She is his morning sun and evening star. The grace, vivacity and tenderness of her sex have their place in the mighty sway which she holds over his spirit. The lessons of recorded wisdom which he reads with her eyes come to his mind with a new charm, as blended with the beloved melody of her voice. He scarcely knows weariness which her song does not make him forget, or gloom which is proof against the young brightness of her smile. She is the pride and ornament of his hospitality, and the gentle nurse of his sickness, and the constant agent of those nameless, numberless acts of kindness which one chiefly cares to have rendered, because they are unpretending, but expressive proofs of love.—*Selected.*

RUSSIAN COURTSHIP.

Every evening the lover comes to his lady's home with a present which is always something good to eat—generally cakes or sugar-plums. He makes love under rather awkward circumstances, for the bridesmaids sit about the betrothed pair in a circle, singing songs descriptive of their happiness. The last evening of the courtship is enlivened by the presentation of the gifts of the bride-groom, which must include brushes, combs, soap and perfumery. On receiving these the brides-maids instantly carry the bride away, and wash her, dress her hair, and perfume her pocket handkerchief. Thus touched up, she returns to the company, and the bride's father gives his future son in-law the marriage portion, which he takes home with him in a neat bag. The next morning he returns for the lady herself. She receives him with her hair unbraided and flowing down her back. They are married by the ceremonies of the Greek church, and the old folks never go to the wedding dinner. Those eternal bridesmaids, whom they must hate by this time, are there, however, still on duty, and the evening closes by the bride kneeling down and pulling off her husband's boots to prove her intention to be an obedient and submissive wife. Good natured bridegrooms generally hide jewelry or money in their boots, which the bride may take possession of as balm for her pride. After the wedding day the parents begin to give feasts, and keep it up a week, and it is not until all this is over that the "young couple" see those blessed bridesmaids take their departure. They are then compelled to kiss them, thank them, and give each a present.

THE HOLY GRAIL.

The Holy Grail is said to have been a precious stone, a jasper of great brilliancy, which fell from Lucifer's crown when hurled from heaven. This was caught by the angels, and held pendant for a long time between heaven and earth, When Christ came down to be the Saviour of the world the stone also descended, and a cup was made from it, which came into the possession of Joseph of Arimathea. At the last supper the Lord drunk from this cup—and Joseph caught therein His blood shed upon the cross. On this account the cup received the power of giving everlasting life, and was called the Grail (from the Galilic word signifying dish or vessel). Joseph was said to have been kept alive forty-two years in prison by its miraculous powers. After the destruction of Jerusalem, Joseph was released from prison by Titus, and, being commanded by an angel, made a receptacle for the Grail, the guardianship of which was to be intrusted only to pure hands. It was handed down to Titurel, the father of Amfortas, a French King, who built a castle for the guardians of the Grail and a sanctuary for the holy cup itself. A religious order called Templars was instituted, who were elected for their virtues and were supported by the miraculous powers of the holy vessel, which is renewed every Good Friday by a dove which brought from heaven a consecrated wafer which it laid upon the stone. The castle was surrounded by an extensive forest through which no one could pass unless led by the Grail. To pagans the Grail was quite invisible, but to believers His will could be read upon the stone in writing, which disappeared again. The Knights of the Grail were selected by it, from all countries, for their moral worth and purity, as their names appeared upon the surface of the Grail. Its first guardians had been those angels who were neutral during Lucifer's revolt against God.—*Anon.*

PLEASURE IN COMMON THINGS.

One great benefit I hope you will get out of *this* weld country-life for the winter; viz., that you will learn how to extort enjoyments and pleasures out of common places. You have to put on all your screws of pressure and make the meagre things give out their riches; on the weather, just as various and lively in a dull country as anywhere, whistling to keep his courage up; on the trees, stripping naked and stiffening their muscles to fight the winter out; on the stumps of the stumpy fields, good symbols of written history, hiding its roots and dead and gone as to its tops; on the river, meandering most where it has the dullest motion, just as lazy people go farther because they are going nowhere; on the faces of old women you meet, considering just what lines in girlhood cut deeper would make them; on the roughness of church privilege, proving religion as much more convincingly, as it is loved and lived for with fewer attractions; on the pigs' tails, spiraling in the curl always one way, showing one more evidence of the uniformity of law, or if they have been cut off, how the lines of beauty once gone can never be restored! Thus, when things look dull and common put extortion upon them as mind always can upon things, and make them give up the brightness and fun that are in them. Stir up, touch off, dramatize, and make alive everything. The very poverty of your sights and conditions will thus become your riches. There is even a landscape in a quagmire if only we had eyes to see it. And it is a great thing to have eyes! A winter spent in getting eyes will be worth more than all the hundred eyes of Argus filled gratis with pleasing sights. —*Horace Bushnell.*

THE AWKWARD AGE.

"Poor child! she is at the awkward age!" remarked a lady, of a young girl between fourteen and sixteen years old. There is no doubt that, for both boys and girls, there comes a period when they are emerging from the chrysalis of childhood into the riper stage of early maturity. This period, like all transition states, is marked by some crudeness and some lack of beauty. But it is not necessarily awkward. Let us ask ourselves, why it is that young people sometimes deserve the sort of kindly criticism referred to in the opening sentence.

Partly, it is because their growth is so rapid that gracefulness does not keep pace with it. The angular sharpness of outline, which displaces the plump roundness of earlier days, is not attractive. The long limbs appear disproportionate, and the hands seem, with boys especially, to be in their owners' way. Often there is a decided tendency to round shoulders, and the head is craned forward, as though the person were looking for something on the ground. All this could be greatly improved, if not prevented, by calisthenic and gymnastic exercises persevered in, and by a habit of sitting erect, with the back to the light when reading or studying, and the light falling over the left shoulder.

Self-consciousness is another cause of awkwardness. The timid, diffident, somewhat shy person is to be pitied through life, for there are sure to be many times when embarrassment and distress will be his portion. But the shy, self-conscious boy or girl is apt to carry it off by an extra amount of self-assertion, which make a combination of the brusque and the apologetic in the manner. Children who have been too much kept back by their parents, and allowed too little opportunity of mingling with well-mannered grown people, are the greatest sufferers from this particular awkwardness of deportment.

A potent cause of awkwardness in young people is, however, the neglect of good manners at home. Perfect courtesy between the elder and the younger members of the household insisted upon, and practiced as a matter of course, goes far to save children from being awkward and untrained in appearance when they reach sweet sixteen. —*Ex.*

RULES FOR GOING TO CHURCH.

1. Let nothing but an impossibility prevent you from going to the house of God on the Sabbath. 2. Go early to take your family and friends with you. 3. Go once every Sabbath, if possible. 4. Go in a prayerful state of mind. 5. Give respectful and prayerful attention to the sermon. 6. Join in all songs of praise, and think of what you sing. 7. Greet one another pleasantly, and speak to the stranger. 8. Think and speak of all the good in the services, and forget all the rest.

RUTH.

Come, fair Ruth, as your namesake of old,
And upgather the sheafets of gold
As they spring from the fields of the sun,
And entwine them with delicate care
'Mid the rays of your gold gleaming hair,
Until they and the sunbeams are one.

Was it twilight,—the hour you were born,—
Or beneath the first smile of the morn,
That your eyes mingle gray with their blue,
That their light is so bright when they smile,
Yet so gentle and tender the while,—
So uncertain, and yet, oh, so true?

I remember how, once, in a glade,
You, reclining 'neath soft leafy shade,
Had just solaced your soul in sweet song;
All the birds in the branches above,
Gushing forth in light lyrics of love,
Claimed you queen of their musical throng.

Now sweet voice, and bright eye, and gold hair,
Where'er I may go, they are there,
Ah! believe that I love you in truth;
For your dead mother's love still endures,
And the love that was hers now is yours,
Darling daughter, my beautiful Ruth.

George Birdseye, in Lippincott's Magazine.

FRUITFULNESS.

"By their fruits ye shall know them." Not so much by the quantity as by the quality. Many of us feel discouraged that we cannot do great things for the Master; but remember, the clusters of the vine are made up of small fruit. A kindly word to a discouraged child; a helping hand when household cares are overpowering the hostess; a friendly letter to one whom we know feels lonely and needs cheering,—these are little fruits, but they form a rich, sweet cluster, and glorify the Father.

It seems to me, too, that many lives are barren of blossom or fruit, though beautiful to look at. They are like some window plants, full of beautiful leaves; yet we know they should bear blossoms, and they are, in spite of their freshness, a disappointment. Are not many mothers living such lives? Their children are well trained, they look well to their households, and all is so well ordered that we are attracted to them, —but there it ends; there is no study of God's word, no reference to higher things, no systematic work for the poor and afflicted. Such people are very hard to rouse; they are so nearly perfect that they do not realize their own barrenness; they forget that the Lord of the vineyard looks for *fruit*, not *leaves*. They pride themselves, sometimes, on not bringing forth wild grapes, but surely even gnarled fruit is better than none at all! They sneer at the tract distributor, or the eager Christian who has not tact enough to know when to speak and when to hold silence. But the fruit, though imperfect, shows that the vine is healthier than if there were not one cluster.

"But how can I distinguish between fruit and leaves in my own life?" asks a friend. It seems to me the difference is all in the motive. Do you do a kind action just because you happen to feel in the mood, or because you see the action is needed, and you are glad to do it for Christ's sake? Do you train your children to give to the poor, to visit the sick, to deny themselves, because Jesus asks this of them, or do you only show charity when some particular case excites and calls out the feeling? Do you find yourself most at home with earnest Christians, or with people of the world?

Do not be discouraged if you cannot talk religion, but look to it that it is the strong current of your life; that it guides you and, through you, your children. If this be so, the fruit you bear may be small, but it shall be sweet and perfect of its kind, and steadily, year by year, the harvest will increase.—*S. S. Times.*

HOW TO LOVE GOD.

In a beautiful New England village a boy lay very sick, drawing near to death, and very sad. His heart longed for the treasure which he knew had never been his, and which was worth more to him than all the gold of the Western mines. One day I sat down by him, took his hand and looking in the troubled face asked him what made him so sad. "Uncle," said he, "I want to love God. Won't you tell me how to love God?" I cannot describe the piteous tones in which he said these words, and the look of trouble which he gave me. I said to him, "My boy, you must trust God first and then you will love Him without trying to at all." With a surprised look he exclaimed, "What did you say?" I repeated the exact words again, and I shall never forget how his large, hazel eyes opened on me, and his cheek flushed as he slowly said, "Well, I never knew that before. I always thought that I must love God first before I had any right to trust Him." "No, my dear boy," I answered, "God wants us to trust Him; that is what Jesus always asks us to do first of all, and He knows that as soon as we trust Him we shall begin to love Him. This is the way to love God, to put your trust in Him first of all." Then I spoke to him of the Lord Jesus, and how God sent Him that we might believe in Him, and how, all through His life, he tried to win the trust of men; how grieved He was when men would not believe in Him, and every one who believed came to love without trying to at all. He drank in all the truth, and simply saying, "I will trust Jesus now," without an effort to, put his young soul in Christ's hands that every hour: and so he came into the peace of God which passeth understanding, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him during the remaining weeks of his life doubted that the dear boy had learned to love God without trying.—*Christian Weekly.*

Selections.

There is one art of which every man should be master, the art of reflection.—*Coleridge.*

The nearer the soul is to God, the less its perturbations; as the point nearest the centre of a circle is subject to the least motion.

A man may go to heaven without health, without riches, without honors, without friends; but he can never go there without Christ.

Conquer thyself. Till thou hast done that thou art a slave; for it is almost as well to be in subjection to another's appetite as thy one.—*Burton.*

Christian charity is a calm, wise thing. It will sometimes appear to the superficial observer a very hard thing—for it has the courage to refuse.

Heart-work must be God's work. Only the great heart-maker can be the great heart-breaker. If I love Him my heart will be filled with His Spirit, and be obedient to His commands.

Justification is the act of God as a Judge; adoption, His act as a Father. By the former we are discharged from condemnation, and accepted as righteous; by the latter we are made the children and heirs of God, and joint-heirs with Christ forever.—*Guyse.*

One adequate support
For the calamities of mortal life
Exists—one only! an assured belief
That the procession of our fate, howe'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power;
Whose everlasting purposes embrace
All accidents, converting them to good.

—*Wordsworth.*

Useful Hints and Recipes.

FRUMENTY.—Boil wheat till it comes to a jelly, and to a quart of this add by degrees two quarts of new milk; stir and boil till well mixed; beat the yolks of three eggs with a little nutmeg and sugar to sweeten it to taste; stir this well in over the fire; pour this into deep dishes, and eat either hot or cold. There are other methods of preparing it.

STAINS ON PAINT.—Stains of oil paint may be removed with bisulphide of carbon; many by means of spirits of turpentine; if dry and old, with chloroform. For these last, as well as for tar spots, the best way is to cover them with olive oil and butter. When the paint is softened the whole may be removed by treatment, first, with spirits of turpentine, and then with benzine.

FIG CAKE.—One cup of butter, two cups of sugar, three cups of flour, half a cup of sweet milk, white of seven eggs, two teaspoonfuls of baking-powder. Beat the butter and sugar very light; and, by the way, this should always be done when making nice cake. For the filling, take one pound of figs, chop them fine, and cook until soft and smooth, with a teacupful of water and half cupful of sugar.

COFFEE JELLY.—Take half a box of Cox's gelatine and soak half an hour in a half teacup of cold water (as little water as possible), one quart strong coffee, made as if for the table, and sweeten to taste; add the dissolved gelatine to the hot coffee, stir well, strain into a mould rinsed with cold water just before using; set on ice or in a very cool place, and serve with whipped cream. This jelly is very pretty formed in a circular mold with tubs in centre; when turned out, filled the space in centre with whipped cream heaped up a little.

Miscellaneous.

INDIAN SUMMER.

BY AOLINA.

The sumac glows upon the height,
The maple leaves below,
And all is bright with golden light,
Before the hastening snow.

Garner in these broken sheaves
Thy reapers left behind;
Treasure up the golden leaves
Fast scattering in the wind.

Dream not that these returning beams
Are summer come again;
Have no faith, these passing gleams
Shall hinder future rains.

What think'st thou, since these mellow tints
But follow frosts of cares?
And if they be the fitful glints
But come before despair?

Yet would'st thou now thy toil begin,
And gather in thy grain?
Thy strife is vain; thou shalt but win
An aftermath of pain.

To-morrow shall the northern blast
But tear thy sheaves apart;
Remorse from out thy wasted past
Congeal thy trembling heart.

Thou'st plucked no sweets from spring-time flowers,
Long did'st thy harvest wait;
Thou'st gained no peace in early hours,
Thy autumn is too late.

—*National Baptist.*

(CONTINUED FROM FIRST PAGE.)

brated. James Logan founded the great Loganian library, which was the wonder of the colonies, and which still constitutes a part of the Philadelphia library. The number of books published here in the last century was probably greater than in any other city in America.

In brief, wherever we look we can behold traces of the beneficent influence of William Penn. It was he who impressed upon his colony the peculiar character which made it the real "cradle of American liberty." Here, first of all, the people assumed the privilege of freely criticizing the conduct of their rulers, as may be seen by any one who is pleased to examine the early minutes of the Pennsylvania Assembly. When, at a later date, Zenger, the German printer of New York, was imprisoned and tried for his strictures on the arbitrary conduct of Governor Cosby, it was Andrew Hamilton, a Philadelphian, who successfully defended him, and thus in great measure, established the freedom of the press. Here, still later, Benjamin Franklin and his coadjutors prepared the way for American independence, and here with eminent appropriateness were held the earliest meetings of the Continental Congress. Between Penn's charter and the Declaration of Independence there is no chasm—the one grew naturally into the other; and it is proper that our present festivities should occur before the echoes of our national centennial have entirely died away.

On an occasion like the present, when we rejoice in the possession of the accumulated blessings of two centuries, the question arises: "Had the founder of this city any conception of the magnitude of his undertaking? Can he have possessed a certain prophetic insight by which he could declare the end from the beginning?" There can be no doubt, we think, that Penn's ideas with reference to his city were sufficiently comprehensive. Rarely, if ever, has any other founder been so thoroughly convinced that it was his mission to found an important city. He himself, said that he would build it after the plan of Babylon; though by this he did not mean that it should rival the ancient Chaldean capital in its legendary greatness or magnificence, but simply that he would lay out his town in regular squares according to the traditional plan of the oriental city. Most cities appear to have been built at random, gradually extending from their accidental nucleus along crooked roads, which it was afterwards almost impossible to straighten, but Penn seems to have had a mental vision of his city before a stone was laid. How carefully he chose the site. Though there were vast territories in his personal possession, no other place was so well suited to become the site of a great city, and he therefore purchased it from the original Swedish owners. The plan was prepared with the utmost care, so that it was never afterwards changed in any important particular. The rapid growth of Philadelphia must have caused its founder much pleasure, for, it is said, it gained more in population in three years than New York did in fifty, though with the development of commerce it was afterwards once more outstripped by the latter city. It is a beautiful scene which the poet Whittier depicts:

"There the young city round whose virgin zone
The rivers like two mighty arms were thrown,
Marked by the smoke of evening fires alone,
Lay in the distance, lovely even then
With its fair women and its stately men
Gracing the forest court of William Penn,
Urban yet sylvan; in its rough-hewn frames
Of oak and pine the dryads held their claims,
And lent the streets their pleasant woodland names."

Yet, though there can be no doubt of the wonderful prescience of the founder, it is certain that he "builded better than he knew." It is said that he desired Philadelphia to become "a faire, greene country towne;" it can hardly have entered his mind that he was laying the foundation of one of the great cities of the world. How great would be his surprise if he could behold it now, stretching far beyond its original limits, no longer confined even by its rivers—a city of manufactures and commerce—adorned by structures which in his day were hardly equalled in the one great city of his native land! Though the name of Philadelphia may be regarded as expressive of the apostolic exhortation, "Let brotherly love continue!" the founder can never have anticipated that it would become in a special sense "the city of homes"—a place where, less crowded than elsewhere, even the poor can enjoy the priceless blessing of a Christian home. He can never have dreamed that the day would come when the gospel of Christ would be preached in Philadelphia to more than five hundred churches. To this extent no human being could have declared the end from the beginning. It was God alone who knew from the ancient times the things which were not yet done—who in the wonderful developments of history, says in unmistakable language, "I am God and there is none like me. My counsel shall stand and I will do all my pleasure."

We do not envy the man who in this eventful history fails to recognize the two-fold element of Providence and prophecy—a Providence that guarded the fathers and still protects the children—a prophecy that has been for two centuries in process of fulfillment, and is still a pledge of better things to come.

It was but natural that the close of the second century of the history of this city should be signalized by a celebration suited to the grandeur of the occasion. Whatever else may be done it should however be remembered that our greatest victories have been those of peace, and that to the God of peace alone belongs the glory. Let it be first and foremost a festival of Thanksgiving—the proper acknowledgment of two centuries of mercy. Let us see to it that in reviving the memory of the fathers, our children may grow more sincerely attached to their fathers' faith, and their fathers' God, and that we may thus remain a people whose God is the Lord. In this way our Bi-Centennial will become a grand doxology, and in spirit we will join with the multitudes of the departed and the generations yet unknown in singing: "Alleluia! for the Lord God Omnipotent reigneth!"

Science and Art.

At Gobelins, eight pieces of tapestry, and four at Beauvoir, are being executed, to be hung on the grand staircase of Luxembourg *Palace, Paris.*

A bronze statue of General Lee, from 15 to 18 feet high, is to be erected in Tivoli Circle, now known as Lee Place, in New Orleans. It will cost $10,000, and the design is full of promise. It represents the general in a pose of great dignity and firmness, in a military position of attention, and wearing the familiar uniform.

The iron columns made by the Phœnix works, for the Albany bridge, are said to be the largest ever made. Each is composed of eight segments, the iron of which is 1 9 16 inches thick. Each column requires 894 steel rivets, and the weight complete is 18,806 pounds. The square inches of section are 104. The eight columns, therefore, contain 150,448 pounds of metal and 7,152 rivets.

The number of manufacturers of telescopes who are able, even at the present day of scientific advancement, to produce the largest-sized glasses is very small, and even these instruments have an imperfection which has thus far proved insurmountable, namely, that of bringing the rays to a focus; they still have a little deflection, like the telescope of old, and though experiments innumerable have been made to meet this fault it remains still unremedied. As, however, the difficulty is of a purely mechanical nature, it is presumable that it will be overcome in the telescope of the future.

In the old hall of the House of Representatives in Washington, each State is allowed space for two statues or busts of its prominent sons. Hitherto Ohio has not used either of these niches, notwithstanding the popular belief that her supply of statesmen is inexhaustible. This defect is now to be most fittingly remedied, as, at the last session of the Ohio Legislature, a bill was passed appropriating $10,000 for a statue of General Garfield, to be placed in one of the spaces allotted to Ohio. Some of the most prominent sculptors of the country are competing for the work.

Personal.

Miss Louisa M. Alcott's physicians have forbidden her to put pen to paper.

Mr. Halloway, an Englishman, has given $2,000,000 to endow an institution for the higher education of women.

Mr. Henry M. Stanley, the African explorer, has arrived at Brussels, and has had an audience with the King of Belgium.

Kossuth recently celebrated the eighty-first anniversary of his birth, and the thirty-third of his condemnation to death as a traitor.

Mr. Winans, of Baltimore, pays $75,000 a year for a vast tract of deer forests extending from one side of Scotland to the other. Not content with this, he has just leased another estate, and has brought suit against the owner for failing to eject the shepherds and crofters who are on it.

It is reported that Mr. Spurgeon, though in better health than last spring, still bears traces of his sufferings. His feet are gouty, his hands are swollen and twisted with rheumatic gout, so that his gesture is no longer free and unconstrained, but his voice still possesses the charm and variety of tone that have so largely augmented his power.

Items of Interest.

In the world there are 34,274 newspapers and periodicals, with a circulation of 10,592,000,000.

It is shown by statistics just issued that last year there were 17,251 known thieves at large in England, of whom 1,260 were in the city of London.

It is estimated that 1,000 infants are suffocated in bed by their parents in London every year. Most of these deaths occur during Saturday night, when the mothers are drunk.

England spends annually $735,000,000 for the luxury of liquor. Ten years ago England had a bishop who was a total abscarcely stainer; now there are ten. Then not a hundred of the clergy were total abstainers; now there are 4,000.

A few days ago the State Librarian of Minnesota was surprised at St. Paul by receiving fifty-one bags, weighing several thousand pounds, filled with Congressional documents, dating back to 1820, and intended as a contribution to repair the loss by the late fire.

In the forty-three counties in Ohio full returns from which are reported, the Prohibition gain is 994, and the loss 2,693, making a net loss of 1,699. In the counties reported they have made their largest gains, the indications being that they have suffered more in the forty-five counties to hear from. It is thought, therefore, that the Prohibition vote of the State will not foot up much over 12,000. Last year Ludlow, Prohibition candidate for Governor, received 16,597 votes.

At the Spencer sale of real estate in New York city recently a piece of property on Crosby street, 75 by 100 feet, was disposed of, which, according to the catalogue, was "leased as long as grass grows and water runs, renewable every ten years, at the price of a hundred days' work per lot of an able-bodied laboring man attending masons, between the first days of May and October, prior to the expiration of ten years."

A passenger in a Boston street car pulled the vest button of a conductor and was surprised to hear a bell ring. A new device for stealing fares was thus discovered. Bell punches are used on that line, and the old plan of carrying a small gong in the palm of the hand to strike when pretending to punch a slip has become dangerous. So the plan of concealing the gong in the vest and connecting it with a button was invented.

Reports from South Africa tell of a financial collapse arising out of the mania for ostrich farms, which took possession some time ago of all sorts of members of the community. Those who could not pay cash gave bills which were discounted by the banks, but the bills fell due before the feathers were grown, and birds bought for $500 a pair were sold for $150 and less. Besides this, heavy sums have been lost in diamond speculations.

The mysterious refrigerator in Fulton street market, New York, which has been puzzling the butchers all summer, was filled on a late Saturday with 600 quarters of Chicago dressed beef. In the morning the sale of the beef was begun, and by 2 o'clock in the afternoon over 400 quarters had been sold. This innovation, so long the dread of the Washington market wholesale butchers, has come at last, and threatens to affect seriously the prices in the market. The meat was said by the retail butchers who examined it to be equal, if not superior to the meat killed there. It was sold at from six to seven and a half cents a pound. This is from a cent to a cent and a half cheaper than the price asked by the wholesale butchers. The refrigerator is divided into two compartments, capable of holding 350 quarters of beef each. The temperature within is 40 degrees.

Farm and Garden.

People troubled by the canker worm on their apple trees should hunt for the eggs as soon as the leaves fall. Millions can be destroyed in this way. But the grower who thinks he ought to raise apples without work will not do it.

If fruit growers and farmers ever expect to secure a reasonable share of the profits of their work, they will probably have to resort to a co-operative system for selling their crops instead of consigning to commission men. In thousands of cases they raise at a loss, or with a bare escape from it, while the middlemen and retailers get rich. Some day they will find a way out of this.

Few writers who recommend green rye as a soiling crop for cows, seem to be aware that such a crop diminishes rather than increases the yield of milk if fed after the rye is headed out. Those who have never tested it would do wisely to take that step. To confidently recommend a course without having tested the effect is not very wise. Dairying is a pursuit which cannot be profitably pursued with closed eyes.

Some people once thought that railroads might destroy the horse interest, but the demand for horses increases as railroads are built. Few inventions as to labor and travel serve mainly to change the character of our industries, and never to destroy the opportunities for work. When a machine is invented which renders others useless or revolutionizes a great industry, the men thrown out of employ soon find more than ever to do in making the new machine or in some branch of work connected with it.

Because fruit trees will often grow in grass and bear more or less, it is no proper argument in support of that practice. They will do better in some soils than in others, but as a rule this practice is absurd and shiftless. Those who advocate it have seldom tried the other system so as to compare the two, but advocate it in much the same way that many people oppose machinery to save labor, or defend the old theory that the earth stands still and is the centre of the solar system. The practice has killed millions of trees, while those which do well in sod would do better without it, and that is all there is of it.

Books and Periodicals.

HENRY WARD BEECHER'S STATEMENT Before the Congregational Association of New York and Brooklyn, in which he resigns his membership in the Association, and gives a full statement of his doctrinal beliefs and unbeliefs.

This complete report corrected and authorized by Mr. Beecher, himself, is published in pamphlet form by Funk & Wagnalls, 10 and 12 Dey street, New York. It is taken from the plates of Dr. Lyman Abbott's book, now in press, "The Life and Characteristics of Henry Ward Beecher." The price of the pamphlet is 10 cents.

LITTELL'S LIVING AGE. This standard weekly magazine reached its *two thousandth* number with the issue of the week ending Oct. 21st. The contents of the number are: The Literary Restoration, 1790-1830, Cornhill Magazine; The Baroness Helena von Saarfeld, Macmillan; A Venetian Medley, Fraser; "Fanaticism" in the East, Spectator; "Robin," by Mrs. Parr, author of "Dorothy Fox," etc.; Historical Cookery, Fraser; "The Welcome of an Inn," Saturday Review; "Rachel," Blackwood; Moonstruck, Sunday at Home, etc. The issue of Oct. 28 (No. 2001) contains: Natural Selection and Natural Theology, Contemporary Review; George Eliot's Children, Macmillan; A Visit to Delphi, Cornhill; The Curé's Sister, Argosy; Lost Love, Fraser; Foreign Birds and English Poets, Contemporary; "Phiz" and "Boz," Spectator; "No New Thing," Cornhill, and choice poetry and miscellany.

For fifty-two numbers of sixty-four large pages each or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

THE BIBLIOTHECA SACRA. October, 1882. Edited by Edwards A. Park, with co-operation of George E. Day, Archibald Duff, Jr., D. W. Simon, S. I. Curtiss, and G. Frederick Wright. Andover: published by W. F. Draper. London: Trübner & Co.

ROBERT RAIKES LIBRARIES. We have received from the American Sunday-School Union the first of three sets of books, which it designs to publish under this general name. Each set will contain two thousand pages and be sold for one dollar per set, or six thousand pages per set for three dollars. The set just issued contains ten volumes, as follows: Irish Amy, The Young Clerk, Anna Ross, Black Jacob, Life in Earnest, Maria Cheeseman, James, the English Boy, Chloe Lankton, Hugh Fisher, Carl, the Young Emigrant.

These volumes are among the best that have been issued by the Union. They are in ornamental paper covers, and wonderfully cheap.

ST. NICHOLAS for November begins the new volume in splendid style with a colored frontispiece, by R. B. Birch, entitled "Indian Summer." This is an entirely new departure that will be heartily welcomed.——Another prominent feature is the first instalment of J. T. Trowbridge's new serial, "The Tinkham Brothers' Tide-Mill," which is a live American story about live American boys and girls; and it promises to be the best story this popular author has yet written.——Then there is the beginning of another serial, by another favorite, Frank R. Stockton. He writes of boy and girl life in the thirteenth century, and while the story is true to life, it is as fascinating as the charming fairy tales. But the November number is also the Thanksgiving number, and so Miss Sophie Swett has contributed a jolly story called "All the Plums," which any one with half an eye can see must have some mysterious connection with the Thanksgiving pudding. "Old Mordecai's Cockerel" is another amusing Thanksgiving tale, and there is a dainty illustrated "Grace for a Child" from Herrick.——Miss Eva L. Ogden has written, and Mr. Alfred Brennan has illustrated, a quaint and beautiful poem, covering eight pages, entitled "The Quest," founded on Little Bo-peep's sheep's search for their long-lost tails.——The pranks and doings of "Tad" Lincoln, the late President's youngest son, who made things so lively at the White House during his father's administration, are very entertainingly treated by Noah Brooks, who was President Lincoln's private secretary.——"The False Sir Santa Claus," a beautiful and novel form of Christmas entertainment, by the author of "The Land of Nod," is printed in this number, with music and complete stage-directions, in ample time for it to be effectively produced in holiday season.——But we must stop here, not because there is nothing more in the number to write about, but because there is so much,—so many beautiful pictures, so many clever poems and bright stories and sketches that, if people wish to know about them, they must look for themselves.

Married.

In Messiah Lutheran Church, on the 25th of October, by Rev. Eli Huber, Mr. James N. Dyson, of Chambersburg, Pa., to Miss Lizzie, eldest daughter of John K. Shryock, of this city.

On the 23d of October, 1882, at the home of the bride's parents, by Rev. C. F. Sontag, of Washington, D. C., Mr. C. H. Flaig to Miss Lizzie M. Good, both of this city.

At the Reformed parsonage, by Rev. W. B. Sandoe, October 22d, 1882, Mr. George J. Lauer, of Shamokin, Northumberland county, to Miss Mary Magdalena Nye (niece of Rev. W. B. Sandoe), of the same place.

On the 19th of October, at the residence of the bride's father, in West Philada., by Rev. Stephen W. Dana, D.D., assisted by Alfred Yeomans, D.D., Eugene I. Santee, M.D., to Mary Alice, daughter of William Montellus.

On Tuesday evening, October 24th, in St. John's Reformed Church, Riegelsville, Pa., by Rev. Dr. C. H. Leinbach, assisted by Rev. Samuel A. Leinbach, Rev. J. Calvin Leinbach to Miss Martha Poore; both of Riegelsville, Pa.

On Thursday, October 19th, at the home of the bride's parents, by Rev. Dr. C. H. Leinbach, assisted by Rev. Dr. De Long, President of Lebanon Valley College, Mr. William G. Heilman, of Hamlin, Lebanon county, Pa., to Miss Clara A. Meyers, of Annville, Pa.

Obituaries.

DIED.—In Greencastle, Pa., October 9, 1882, Miss Anna Margaret Rauch, in the 71st year of her age.

May 23, 1831, she was confirmed by Father Schoil, and for over fifty-one years she was a faithful and consistent member of the Reformed Church at Greencastle. Sister Rauch was one of those meek and gentle spirits who love, like Mary, to sit quietly at the Master's feet, rather than to make a stir in society. For forty years she has suffered more or less, and at times very much from rheumatic affection. During the past year her suffering was peculiarly severe, and she earnestly longed to depart and be with Christ, where there is no sin or suffering or sorrow.

She was always faithful in her attendance upon the means of grace, when health permitted, and when sickness confined her to the house she regularly desired and received the holy sacrament at home with her aged and invalid sister, who still survives. "They also serve who watch and wait."

A great many aged persons, belonging to the Greencastle congregation and community, have been called away during the past fourteen months. In addition to Elder Snively and sister Rauch, whose decease we publish to-day, pastor Cort has officiated at the funerals of no less than sixteen persons, whose ages averaged seventy-nine years.

"The fathers, where are they? and the prophets, do they live forever?" "The days of our years are three-score years and ten; and if by reason of strength they be fours-core years, yet is their strength, labor and sorrow; for it is soon cut off and we fly away."

DIED.—Near Stanton's Mills, Mr. Charles Wingert, August 7, 1882, aged 68 years, 4 months and 24 days.

Mr. Wingert was baptized in infancy and confirmed in early life, and remained a member of the Reformed Church to the end of his life.

In the spring of 1875, while engaged in clearing land, he was hurt, which necessitated the taking out of one of his eyes, before the close of the year. His other eye soon began to fail, and before another year he was entirely blind. Having been deprived of sight for nearly six years, and suffering intensely at times, he became anxious to depart this life, but bore all his afflictions with patience. Towards the close of his life he frequently spoke of his hope that he would soon be permitted to enter into that place where there is no more suffering, and where he expected to be permitted to see again. The last few months he suffered much, but remained steadfast unto the end, and died in faith, and what is the loss of his family is his eternal gain. He leaves a widow, one son and two daughters. D.

DIED.—Mr. David Kramm, at the residence of his daughter, Mrs. Billmeyer, at Milton, Pa., September 28, 1882, aged 89 years, 8 mos. and 2 days.

From a record which father Kramm prepared last January, and which was found under the lid of his Bible, we glean the following data in reference to his life: He was born in Lower Saucon township, Northampton county, Pa. In the seventeenth year of his age he was instructed in the doctrines and faith of the Reformed Church by the saluted Father Pomp and subsequently received by confirmation into full communion with the church. He was married January 16, 1821, to Maria Brunner, with whom he lived in holy wedlock until September 4, 1872, when she preceded him into the eternal world. They were blest with 7 sons and 7 daughters, of whom 5 sons and all the daughters survive him, and were present at the funeral services, save one. He had 51 grand-children, 40 of whom are now living; and 31 great grand-children, of whom 24 are now living.

When the friends returned, after the interment, there was set a large table with refreshments, which was entirely filled by the sons of the aged father and their wives and by the daughters and their husbands. It is seldom seen that such a large circle of near relatives is present on such an occasion.

Father Kramm was a man of remarkable energy and activity. At almost four-score and ten he was as active and bright as most men are in middle age. He was one of the oldest members of St. John's Reformed Church, at Milton, and in his death the coneregation has lost a valuable, upright and worthy member. He was strong in the affections of those who were nearest to him by ties of nature, as well as in the respect and esteem of all who knew him. Like as a shock of corn cometh in his season, so he came to his grave in a full age. His remains were taken into the church, followed by a large concourse of friends and acquaintances. The sermon was preached by Rev. J. K. Millett, based on 1 Cor. 15: 59, after which the procession moved to the beautiful cemetery lying east of Milton and overlooking the town, where the body was consigned to its last resting-place, to await the morn of a blessed resurrection. M.

DIED.—Benjamin Grove Knode died at his home, on Shaver's Creek, Huntingdon county, Pa., September 15, aged 29 years.

Death, always sad, is never more so than when, as in this instance, he claims for his victim one in the strength and beauty of young manhood. Not a year ago, Mr. Knode brought his young bride home, and, so far as human eye could see, a long and happy life lay before them. Now, his sun has gone down ere it was yet mid-day, and for marriage cheer is heard the voice of mourning. In the bitterness of grief the stricken heart can not understand why the household that but so lately "found its place among the myriad homes of earth" should be, thus early, bereft of its head; nor why the wife of a few short months should be, thus early, widowed. But *God* knows all, and *we* know that He is good.

Baptized in infancy and reared in a Christian family, the deceased early gave himself to the Lord in the solemn rite of confirmation, and, we have reason to believe, all though his life he endeavored to follow in the footsteps of the Master he had chosen. When he came down into the valley of the shadow, the blessed Redeemer, whom he loved, did not forsake him. So, though with tears we bore his body to the grave, it was with the assurance that he has entered the rest that remaineth for the people of God.

Human sympathy, however sincere, can do but little to assuage the sorrow that death brings. But He who has taken away the sting of death, and in whose sweet Name is gathered up infinitely more than can be expressed by all the sweetest names of earth, can comfort the broken-hearted and make bright the dark and saddened life To Him we commend the stricken family of our young brother. M.

Acknowledgments.

BETHANY ORPHAN HOME, WOMELSDORF, PA.

By Rev T R Dietz, from the New Berlin charge, Pa, $14 00. Rev J B Kniest, Buffalo, N Y, from Miss W, 5 00. Rev J Kuelling, D D, from the Emanuel Sunday-school and Orphan box, West Phila, 15 00. Rev J Roeck, Ebenezer, N Y, from Mrs Wendling, 50 cts. WM D GROSS, Treasurer.

Received at Bethany Orphans' Home, Womelsdorf, Pa. From A Friend, Phila, $1 00. A Lady Friend, Allentown, 5 00. Contribution Box, 3 00.

D B ALBRIGHT, Supt.

BUILDING FUND.

From Deep Creek charge, Rev C Baum, $50 00.

D B ALBRIGHT, Supt.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. A. R. KREMER, Rev. D. B. LADY, Rev. H. H. W. HIESCHMAN, D.D., } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, NOVEMBER 1, 1882.

INTERESTING LETTER AND GENEROUS PROPOSAL.

We gladly give prominence to the following letter from one whose name is widely known in literature, and whose philanthropic efforts to help the rising generation are fast coming into proper recognition. The subject of which he treats is one of vast practical importance. As we have had occasion to remark before, the most earnest students of social science have been appalled by the intimate relation that idleness sustains to vice. They find upon the inspection of prisons that skilled mechanics are not found in the crime class; but on the other hand, that growing disrelish for industrial pursuits often creates the unrest and dissipation of mind that loosen all home ties, and leave the young to drift out into the dark wild sea of iniquity. The breaking up of the apprentice system has been followed by such evil consequences that thinking men are striving for the establishment of technical schools as highly preventive of moral deterioration.

This general subject cannot be said to be one of indifference to those whose pecuniary circumstances may raise them above the necessity to work. Besides the fact that circumstances are apt to change, outward comforts often give rise first to ennui, and then to wrong doing; and the fear that occupations will be taken from those who depend upon them, is answered by the fact that Mr. Leland proposes to cultivate new and large fields of industry that all classes have not hitherto regarded as open to them. As previously announced, Mr. Leland, *con amore*, has by authority of the School Board, opened a school here in Philadelphia for the promotion of hand work. His pupils are taken from the public schools of the city, and their success is attracting great attention.

In every aspect of the case, and especially in consideration of the underlying moral bearing of the work, we are sure that our correspondent's generous proposals will be hailed with thankfulness.

PHILADELPHIA, Oct. 20, 1882.

DEAR SIR:—I was just about to write and thank you for your very kind notice of my article, and for your republication of it, when I received your equally kind and courteous note. The perusal of your excellent newspaper has given me subject for some serious thought.

Industry is an aid to morality and to religion. The happiest villages in the world are those inhabited by the wood carvers in the Tyrol where every child is engaged with the parents in artistic work. It conduces to good behaviour. A few days ago a German artist who had passed an afternoon in my school, remarked on leaving: "*Es ist wie in einer Kirche*," (it is more like a church than a school.) He referred to the quietness of the room. I have had a wide experience of the poor, and of the worst classes in half a dozen countries, and I have always found that the knowledge of some kind of interesting industry is the most powerful influence in the world to induce young men and women to spend their time properly. One who can model vases, carve panels, stencil canvas, &c., for walls, and earn even a little by it, will keep at it and never tire even on holidays.

There is an immense growing demand for such work. It is not a temporary fashionable *craze*. It began with this century in Germany, it will continue as capital continues to accumulate, and scholars to write, and while the rich spend money. And the demand will be for hand-made articles. It is not generally understood that machinery cannot produce anything *artistic*. There are no such things as *artistic* works made in any way save by hand. Only the vulgar and ignorant confuse or confound that which is *beautiful* with what is *artistic*. It is much more correct to speak of a pair of well made and hand-made trousers as "artistic" than of a chromo-lithograph as such. Therefore this hand-work by children opens a field for profit. I have one pupil who is also in the public school, who made by this fancy work, which is so much sneered at by one or two of our Philadelphia contemporaries, $218 during his summer vacation. This boy has made sometimes $30 in one day.

If the clergy of this country will take an interest in introducing industrial art work into every school, they will do God service. They can do it if they will. In England it is chiefly by the aid of clergymen that little village art schools have been established. There are at least fifty "minor arts." They all depend on some slight ability to design decorative patterns. I trust if any one will visit my school in Locust street below 15th on Tuesday or Thursday afternoons, or even read my little manual of "Decorative Design," he will be convinced that anybody can in a very short time learn to draw. It has been said that if the clergy had done for the Irish peasantry half of what we are told the Jesuits did for the Indians of South America, Ireland would have been a very different country at the present day. I am now engaged on a monograph on the artistic capacity of the Irish people in which I shall treat of this subject more in detail.

I receive every day letters from all parts of the country begging for advice as to the best means of introducing art work to schools. Some are from the Presidents of city school boards, more from teachers of schools. I have been urged to introduce the Philadelphia system to New York, Boston and Chicago. Several very influential persons are now earnestly engaged in establishing it in England and Ireland. The last number of the *Nineteenth Century* contains a very able article on "Handwork for Children," by Mrs. Jebb, in which the hope is earnestly expressed that England will follow Philadelphia in this good work. The sudden awakening of this reform may seem very remarkable. It was in the air—it had been coming. It was predicted years ago. Now it has come.

As I have made a special study of the means and methods of introducing easy and remunerative art work into all schools, I beg leave to state through your columns, that I will cheerfully give all the advice in my power to clergymen and others desirous of establishing it in their communities. And I hope that religious journals of all denominations will kindly regard this request, and indeed this article, as specially addressed to them. I beg them to circulate it. If any would be convinced of the practicability of the work by children, they may visit the school. Letters to me may be directed to 220 South Broad Street, Philadelphia. Hoping that many will avail themselves of the invitation,

I am, yours sincerely,
CHARLES G. LELAND.

REV. P. S. DAVIS, D. D.

THE BI-CENTENNIAL.

Only those who saw Philadelphia on some especial day during the Centennial Exposition, can form any idea of the display made last week in the celebration of the two hundredth anniversary of the Landing of William Penn. We doubt whether the streets of the city were more densely packed at any time during 1876, for then the chief interest centered at Fairmount Park. To us this large crowd has been more interesting than the parades. From the arch built by John Wanamaker & Co. at 8th and Chestnut we looked for an hour up and down that noted thoroughfare, and as far as the eye could reach it was literally jammed—all the pavements and streets and windows and erected stands presenting one mass of human beings. With that vast multitude swung around into a circle, one could have gained some idea of the well filled Roman Amphitheatre during the gladiatorial games, and been helped to a knowledge of what St. Paul meant by the "great cloud of witnesses."

THE GOSPEL MINISTRY.

According to the teaching of the Scriptures men are to be brought to saving knowledge through men. God proceeds in the work of salvation according to order and regulation; according to inscrutable wisdom peculiar to Himself, and not according to the wisdom and course of this world. He has His own fixed plans. He is governed by His own immutable laws. He makes choice of instruments after His own mind. He has given expression of His will and purpose how the fallen sons and daughters of Adam can regain more than the first estate of Eden. He selects fallen men as co-laborers to save sinners. "It pleased God by the foolishness of preaching to save them that believe." 1 Cor., 1: 20.

Men are to go forth and tell the story of Calvary. Men redeemed and sanctified by the blood and Spirit of Jesus are to tell men of their lost and ruined condition, and of the eternal misery awaiting them as impenitent sinners; must tell them of the salvation accomplished for sinners by Jesus, the Divine-Human; tell them that the personal conditions of salvation are repentance toward God and faith implicit in the Lord Jesus Christ.

By the ministry, through the assistance of the Holy Ghost, sinners are to be convicted of sin and misery and be brought to see that God anointed the Nazarene Wisdom, Righteousness, Sanctification and Redemption. By an humble ministry God brings down the pride and vanity of man and constitutes him a saint clothed in the robe of Christ's righteousness.

The ministry are to organize congregations and plant churches. The ministry are to extend the kingdom of life, light, and salvation from the rising of the sun unto the setting of the same. The Father above speaks to rebellious man by the ministry and Word. By the same He gathers Jew and Gentile into one fold until the knowledge of the truth covers the face of the earth as the waters now cover the great deep.

They are not however, only to organize congregations though the preaching of the word and administration of the sacraments—not only found them—not only instruct them in the rudimental parts of gospel religion—not merely inaugurate spiritual work in communities, but labor steadfastly amongst the established churches as heads and humble preachers by which Christ the Chief Bishop, does good to the souls of men; develops them into the noblest type of manhood. This is the highest and most glorious end of the ministry: to develop men and women toward the perfection of the Father of heaven. What an honor! How inexpressible their prerogative! How transcendent their glory! To be commissioned to seek that which is lost, ruined, despoiled of moral excellence through sin—to be sent forth as an instrument of God with the balm of grace to heal the sick—to go out as a shepherd to bring back that which was carried away by iniquity, as the wind carries away the fallen leaves, is a wonderful privilege. Soul pleases the Most High. He plants and waters men among the ruins and desolations produced by sin as a kind "reorganizing God" in the world: builds "a spiritual house growing into a holy temple of the Lord, builded together for an habitation of God through the Spirit." 1 Peter, 2: 5.

Men chosen, from the believing, sanctified host, ordained by the laying on of hands by the presbyter are God's first instrumentalities by which He brings sinners into His favor in Christ. "His sovereign pleasure," says Bridges, "has ordained this office as a first link of means in the chain of salvation: as that without a ministry there should be no hearing of the word—consequently no faith in the only Saviour of whom it speaks—no calling upon His name—no salvation."

The community that has no house of God—Gotteshouse-Kirche—in which an organized congregation in the Lord assembles to worship adorable Godhead, through the glorified Medium Christ Jesus, ever living and personal Intercessor; that has no pious, well-instructed minister to preach the gospel of life and salvation unto it, and administer the sacraments to believing souls ingrafted into Jesus, is to be pitied, and is sure to lapse gradually into modes and manners of life lowering and degrading. Meat and drink are not as important for the happiness of human beings as is the pastoral office. The best and most valuable friends of unhappy humanity are the men consecrated to the work of God's ministry. As soon as a denomination diminishes numerically, or her ministry becomes profligate, or heterodoxical, she gives evidence that her mission relative to the evangelization of the earth is coming to an end. No age of the world ever demanded a more pious, godly, consecrated Gospel ministry than this age. In no age of the world was there greater necessity for unswerving fidelity to gospel principles and requirements; and the branch of the Church whose ministry seeks only the glory of God in preaching the truth as it is in Jesus is mighty in destroying the citadels of Satan. The irresistible argument against infidels and scoffers of Christ's religion is a godly, gospel ministry, unflinchingly discharging its high and holy requirements among men.

H.

The President of the United States has appointed Nov. 30, as the day of National Thanksgiving.

The Universalist ministers at their late convention in this city passed resolutions in favor of the abolition of capital punishment. One speaker said the execution of Guiteau was as atrocious as the assassination of President Garfield, and no one is reported as having protested against the assertion.

Our agent, H. K Binkley, has been at work in the Wapwallopen Charge, Luzerne County. He sends what we boys used to call a walloping report—thirty-eight new subscribers for the MESSENGER and eight for the HAUSFREUND. He gives due credit to the pastor Rev. S. S. Kohler for his success. He also sends eight new subscribers for the MESSENGER and six new subscribers for the HAUSFREUND from the little mission at Lock Haven. Of this last charge Rev. Isaac Stahr is the efficient pastor.

After our column of Book Notices had gone to press we received from the *Century Company* Union Square, N. Y., the last Bound volume of the *Century Magazine*, and the two bound parts of *St. Nicholas* for 1882. They are very handsome, and we will refer to them again next week.

GLEANINGS FROM THE SYNODS.

"Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors and their works do follow them." We thought of this declaration of Scripture during the sessions of the Synod at Bellefonte. We had never visited that section of the Church before, and were naturally led to inquire after those who had labored there in years gone by. The late Rev. P. S. Fisher whom we knew and loved came prominently into mind, and we found that the memory of the man and his ministry were precious to all the people. He lived in Boalsburg, nine miles from Bellefonte, but he was known all over Centre county, and left an impress which can never be effaced.

The above leads us to remark upon the division of charges and the benefits that often flow from smaller fields of labor. When Mr. Fisher became pastor at Boalsburg his field included all the territory of the Bellefonte, Nittany, Rebersburg, Centre Hall charges and part of Aaronsburg charge. During the pastorate of his worthy successor, Rev. W. H. Grob, two other congregations have been detached, and one revived and added. Six pastors are usefully employed upon the territory originally occupied by one. Of course the work is done better now; the congregations have been built up and the resources and liberality of the people developed. There is often a short sighted policy that would stand in the way of such enlargement.

And this again leads us to remark upon the length of pastorates. The complaint now is that they are very short and that the Church suffers from the frequent changes. But we think the true facts of the case will show that many of our best men have not moved very often. Rev. P. S. Fisher was pastor of the Boalsburg charge 25 years; Rev. W. H. Grob, his successor, has had the same charge for the same length of time. Rev. Dr. J. E. Hiester has been at Annville for 30 years. Rev. M. A. Smith has been in the ministry 33 years, during which time he was at Aaronsburg 5 years, Hummelstown 10 years, and Nazareth 16 years. Rev. Dr. Geo. Wolff was at Curlsville, Clarion county 5 years, in the Paradise charge 7 years, and has been pastor at Myerstown 22 years. Rev. I. K. Loose was at Mt. Bethel, Northampton county, 12 years, and is now entering on his 17th year at Bethlehem. Most of these brethren will be likely to stay where they now are for a long time to come, identified with the communities, and ministering to children's children. And nothing is more beautiful than the fatherly relation they come to sustain to their people. We think the above statements present a good showing, and the names of others might be added to the list of veterans if the facts were known. It is hard to realize that we knew most of these men at college. It seems but as yesterday that they left school. Who are to make up the next crop of old men?

Some time ago we asked for a comparative statement of the amounts given to home missions during the last two decades, and our inquiries were met by Dr. Theodore Appel, Superintendent, in his remarks before the late Synods. Here are the figures: Income of the Eastern Board from 1860 to 1865, five years, $22,538; Income from 1865 to 1869, from the whole Church, East and West, including all the Synods, $42,487; Income from 1869 to 1873, from all the Synods, $19,616; Income from 1873 to 1877 from three Synods, on the Tri-Synodic plan, $36,315; Income from 1877 to 1881, Tri Synodic plan, $46,019. We have now ten more missions than last year; double the number of Churches have been built; the communicant members of our missions have increased twenty per cent., and the contributions for benevolent purposes have increased one hundred per cent. This shows an encouraging advance; the inertia has been partly overcome, and the work ought to move forward with greater speed and weight in years to come. The resources of our Church are large, although we may have no millionaires. The difficulty is that the liberality of the rank and file of our people is not yet developed.

Communications.

RETURNING FROM SYNOD.

BY J. P. STEIN.

About four miles above Williamsport, on the Updegraff Estate, on the bank of the west branch of the Susquehanna, I am seated alone in quiet meditation. It was but yesterday that the Eastern Synod held its closing session in Bellefonte, and now along the different routes, the delegates constituting that Synod are hurrying onward to their respective homes. How changed the scene that confronts me now. Before me is the river flowing leisurely along in its deep, broad channel. The autumnal foliage of the trees on yonder hills, investing them in regal grandeur, is beautifully reflected from the calm surface of its placid waters. A solemn stillness rests upon the scene. In my meditations my soul is learning a lesson from the objects that are before me.

On yonder side I beheld a long line of strongly constructed piers, built of logs and stone, at intervals of about fifty feet, standing like veteran sentinels along the river's edge.

These have done noble service in years gone by. When the river is at its height, and its waters roll on like a mighty flood, bearing nature's productions, that have been matured in primeval forests, felled by the axe of the woodman, and sent adrift for our marts of commerce, then by the aid of these piers, the oarsman on his rudely constructed craft—which is but a raft—directs his precious freight safely beyond the power of the onward rushing flood, into the boom that has been constructed to hold this timber, and make it available for the service of man.

While contemplating this scene, I cannot refrain from drawing a parallel with that other scene that confronted me, but yesterday, at the closing session of the Synod of Bellefonte. No less than seventy five ministers and elders were there assembled in council, devising ways and adopting measures, as to the manner in which they may best fulfil the solemn trust committed to their charge.

In the onward tide of life these, too, stand as sentinels watchfully guarding the Master's heritage. By their advice, their spiritual council, and their prayers, many a one has been kept from drifting into a reckless life, and made to be a comfort to parents and a blessing to home. From many firesides in our land prayers are ascending to God for the faithful pastoral care that has been bestowed on God's children.

As the wear and tear has left its mark on yonder piers, that have been enduring, for many years, the buffetings of ice and flood, so too, do we discern the marks made on many of God's chosen servants, which they have received in their self-sacrificing service to the Master. Their labors have left their impress. The locks of not a few, whom we now call fathers, have been silvered in the earnest conflict of gaining precious souls for Christ. They have been standing in line along the banks of the river doing noble service for many years. And should the toils and trials of another year remove some of these faithful watchmen from their post, their labors shall live after them. When the earnest conflict of life with them is over, and they have entered into rest, their memory will be sweetly cherished in grateful hearts at many firesides, and their names will be pronounced blessed.

SYNOD OF THE POTOMAC.

Monday's Sessions.

The Synod, through its committee appointed at the Synod of Waynesboro, expresses itself as unfavorable to the proposed change to annual meetings of the General Synod and also to the election of delegates to the General Synod by the District Synods instead of the Classes, but favorable to the concentration of church work in Boards elected by the General Synod.

Rev. D. B. Shuey, missionary to Kansas, made certain statements with reference to the important missionary work in which he is just embarking, which was favorably commended to our people.

Newton, North Carolina, was chosen as the place of next annual meeting, and Wednesday evening, October 17th, 1883, was fixed as the time. The meeting is to be in general convention, as all the meetings of the Synod have thus far been.

The report of the Committee on Missions embraced the following: The several Classes, deliquent in the payment of their respective appotionments for the Washington mission chapel, were urged to make prompt payment in full.

Resolved, That the Superintendent be urged to give, if possible, a larger share of direct, *personal* attention to the missions under the care of the Tri-Synodic Board, in order that he may better learn the actual necessities of each, and by his presence give encouragement to the missionaries and their little flocks.

Resolved, That the Board be urged to use the most rigid economy in making appropriations, and to enforce the rule of annual reduction in said appropriations, save in cases of the greatest necessity, with a view to a rapid increase of the number of missions supporting themselves, and opening the way for taking up new mission fields.

Resolved, That during the year a collection be taken up in each congregation in behalf of the Church Building Fund.

The usual vote of thanks was returned to the members of Christ Reformed church and other hospitable citizens of Altoona, who had so kindly entertained the members of Synod, and also to the P. R. R., N. C. R. W., and C. V. R. R. companies, which had granted the favor of reduced rates of fare.

The Committee on the State of Religion and Statistics reported, as follows: In reviewing the Classical Reports laid before your honorable body, the fact of trials and temptations, of difficulties and discouragements is presented to the mind, and yet withal also the fact of more abounding victories and blessings; so that we are enabled to say, "Truly, God is good to Israel."

We have reason, first of all, to make full acknowledgment of God's love and mercy to us, during the past year. In general, good health has prevailed among our ministers and people, and a sound mind in a sound body is a blessing of great magnitude; and still greater is the blessing of vouchsafing to us the use of the means of grace and salvation.

Our sanctuaries were regularly open, and the doctrines of the gospel preached in our congregations in their purity, agreeably to the

word of God and the standards of our church.

According to the Classical reports, the great work of the church of redeeming men, as it relates to the beginning and the future progress and unfolding of the Christian life and character, was regularly and earnestly carried forward.

Adhering firmly to the truth of man's utter helplessness in his natural state, the fearful and total depravity of human nature and the need of redemption are deeply felt. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Our blessed Lord instituted the Sacrament of Baptism for the remission of sins. It is called "the washing of regeneration," and "the washing away of sins." And, the words of the Lord are, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." The baptism of children was faithfully attended to, according to the Lord's commission to His apostles—"All power is given unto me in Heaven and on earth. Go ye therefore, and teach all nations, baptizing in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo I am with you always, even unto the end of the world." "And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her."

The training of these baptized children in the knowledge of scriptural and heavenly things, according to the peculiar genius and distinctive character of our Church, has been receiving continued attention. To the question, "Are the catechising of the children, the instruction of the youth, and the introduction of members into the Church faithfully attended to?" the unhesitating and firm response on the part of our eldership was they are. Upon these the blessing of confirmation was bestowed as their full and formal consecration to God's holy service; and thus there has been a regular and constant transition from the baptized to the communicating membership of the Church. "Those that be planted in the house of the Lord shall flourish in the courts of our God."

The Christian life, like all other life, needs nourishment. Christ is the bread of heaven. He that cometh to Him shall never hunger; and he that believeth in Him shall never thirst. "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." "He that eateth Me, even he shall live by Me." The sacrament of love is highly esteemed by the brethren, and regularly observed. We read of the refreshing seasons of many of the congregations in the several Classes of our Synod, and our people are looking forward hopefully to the final consummation of redemption and bliss in the resurrection of the just. "He that eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day."

The people of God occupying such a position in His kingdom on earth—fed and nourished by heavenly manna, and drinking of the water of life freely—will abound in all that is good and holy, and heavenly. The fruits of the Spirit will appear. Hence, apportionments are paid, a missionary spirit revived, an increase of benevolent contributions reported, prayer-meetings better attended, Sunday-school cause promoted, and the Orphan Homes fostered, the means of grace more faithfully used, and many, old and young, have entered the fold. The attendance on service is good, and, mainly, peace and good *will* prevail among our people and ministers. Christian education also has received a due share of attention Mercersburg College has been reopened by its Board of Regents, under the principalship of Dr. G. W. Aughinbaugh, an efficient and experienced teacher of youth. May we not cherish the hope, that this cause will enlist to a still deeper degree the sympathy and co operation of the people and ministers of the Synod of the Potomac?

During the Synodical year, now closing, God in His infinite wisdom has seen fit to call two of our brethren, the Rev. Wm. T. Colliflower, and the Rev. Daniel Gring, from their labors on earth to their reward in heaven. As good and faithful servants they were ripe for the crown. Let us, who remain, work in faith and hope, while it is day; for our night will also come.

And now, all honor and glory be unto the Father, and the Son, and the Holy Ghost. Amen. Respectfully submitted,

J. G. BROWN, Chairman.

The Synod brought a most pleasant and harmonious meeting to a close on Monday evening at 9 o'clock, the session being closed with repeating the Apostles' creed, singing the Gloria in Excelsis, joining in the Lord's Prayer, singing the doxology, and Apostolic benediction by the President.

STATED CLERK.

JUBILEE SERVICES AT COLUMBIA.

The Reformed Church at Columbia, of which the Rev. C. S. Gerhard is pastor, after passing through many vicissitudes, has at last reached firm ground. As is well known, the congregation has had unusual difficulties to contend with; but during the sorest trials a faithful few still held together, struggled and hoped, almost against hope. The darkest days, no doubt, were when the Church property was sold by the Sheriff, and the people were left without a pastor. Had it not been for the self-denying labors of Dr. Theodore Appel, and Rev J. G. Wolff, deceased, there would scarcely be a Reformed Church in Columbia to-day. But the darkest night is just before the dawn. Since 1866 matters have been mending, and now we see the fruits of the prayers and labors, and self denials of the people and their faithful pastors.

When the present pastorate commenced, three and a half years ago, the congregation was a mission, and there was a debt of $1900 resting on its property. It was felt that this debt ought to be removed, and with faith and energy the pastor went to work, and the people responded nobly, until a few weeks ago the last payment was made. As soon as this was done, the consistory felt that they were prepared to take another step forward, and of their own accord they resolved to forego all missionary aid after the first of January, 1883.

This happy consummation was the occasion of special jubilee services, beginning on Wednesday evening, Oct. 18th, and culminating in the celebration of the holy communion on Sunday morning, Oct. 22. The sermon Wednesday evening was preached by the pastor, the Rev. C. S. Gerhard; on Thursday evening, by the former pastor, the Rev. Conrad Clever, now of the Third Reformed Church of Baltimore; on Friday evening by the Rev. G. B. Resser of Marietta, and on Sunday morning by Prof. J. S. Stahr of Lancaster. On Sunday afternoon a Sunday-school festival was held in the Church.

Trinity congregation now owns a desirable property located on the corner of Third and Cherry streets. The Church contains an audience chamber with a Sunday-school room, pastor's study, and library-room in the basement. Immediately adjoining the Church, on Cherry street, is a conveniently arranged and commodious parsonage. Now that the debt is removed, we predict a bright prosperous future for the congregation. N. T. R.

CHURCH EXTENSION.

The work of Missions in the Reformed Church has greatly enlarged in the last few years. The increased liberality of our people has greatly increased the efficiency of our Mission Boards. Hence there has been an unusual extension of our Church in all the directions. "The Lord hath done great things for us, whereof we are glad."

But while we rejoice in our increased prosperity, it is well to remember that this imposes on us an increased responsibility. To whom much is given, from him much will be required. We have, perhaps, done what we could with the means we had.

But the time seems to have come when we are able to devise and carry out still more liberal things. The Boards of Missions must have greater freedom and more abundant means to enter new mission fields and plant our standards where we have not hitherto been represented as a church.

The plan to accomplish this has already been proposed. The Synods have directed the churches to contribute, during the present year, for the special purpose of *church erection*. The Pittsburgh Synod has erected a Church Extension Board, and inaugurated a measure to secure $10,000, by $100 subscriptions for this laudable purpose.

The Ohio Synod has a similar Board. It would be well if our Synod had one.

The Church ought to raise at least $100,000 to be used by these Boards for the erection of mission chapels, so that the work of the Mission Boards could be greatly extended and the means at their disposal be disbursed to much greater advantage than they can be without such previous preparations.

One of the most fruitful sources of delay, and of consequent trouble and discouragement, has shown itself in the heavy debts with which many missionaries have been burdened. Some have languished for many years, making little or no progress. Debts remain unpaid, and in some instances have grown larger. And sometimes, for many years after they might have been self sustaining, the Board continues to make its quarterly appropriation, with the sad reflection, that, after all their toil and care, the mission may be lost. If it had started without a debt, or without a debt which was not continually increased by accumulating interest, it might have been long ago self-supporting and contributing its share for the support of others.

Happily, only a few of our missionary fields have been abandoned; but sadly enough, some very important ones have been crushed to death in this way. But we only learn wisdom from experience. Let us profit by the lesson.

In many of our cities, like Cincinnati, Chicago, Fort Wayne, Toledo and others, in all parts of the country, there are open doors for us to enter and possess the land. If we could send men there and build chapels and begin with a reasonable prospect of success, scores of anxious people could be gathered into the church in a short time.

Let the wealthy men in the Pittsburgh Synod follow the example of Elders Byers and Lenhart, till the $10,000 is secured; and let the other Synods pursue a similar course, that we may answer the calls that come from so many quarters, and God will bless us with continued and increasing prosperity.

S. Z. B.

CONVENTION AT SOUTH EASTON.

The Sunday-school Convention of Tohickon Classis met in the Reformed Church, at South Easton, on the evening of the 26th September. After the opening services the annual election of officers took place, which resulted as follows: President, A. B Koplin; vice-president, N. Z Snyder; secretary, G. W. Roth; treasurer, M. J. Hess.

Superintendent Uriah Palmer, of South Easton, and the delegates, Mrs. Kate E. Snyder and Miss Alice Hameriy, of South Bethlehem, were enrolled as members.

The topics were discussed in the order of the speakers present. Rev. A. B. Koplin read an essay on the fourth topic, "Sunday School Worship." It was able and earnest, full, pointed and practical. Revs. G. W. Roth and N. Z. Snyder made five minute addresses on the same subject.——On motion the first topic was opened by Rev. G.W. Roth, in the absence of the appointed speakers: "The Qualifications and Preparation for successful Teaching." Qualification has reference to general ability, preparation to the particular subject in hand. Qualifications are social, mental, moral or spiritual. Preparation means work upon each Sunday's lesson—reading, studying, thinking and praying.

Wednesday afternoon.—Revs. D. Y. Heisler, D. D., and T. O. Stem, of Easton, appeared and took part in the exercises. The first topic was further discussed by Revs. N. Z. Snyder, D. Rothrock, D. Y. Heisler, D. D., and T. O. Stem.

"Mission Work in the Sunday-school," the third topic, was opened by Rev. A. B Koplin. He showed the importance of cultivating a missionary spirit in the children for the future prosperity of the church. Dr. Heisler spoke with much feeling on this subject, giving a touching illustration, of his own observation, how a little boy became interested in missions and earned and saved large sums of money for that purpose.——Rev. D Rothrock spoke of the necessity of gathering in not only those who belong to the families of the congregation, but such also who have neither church nor Sunday-school connection. It was

Resolved, That this Convention respectfully requests the Tohickon Classis to recommend to our pastors and superintendents the importance of holding quarterly missionary festivals and mission collections.

Wednesday evening—"The duty of parents to the Sunday-school," was the second topic. In the absence of Supt. J. S. Hess (who had been present, but could not stay) Rev. D. Rothrock opened the discussion, and was followed by Revs. T. O. Stem and A. B. Koplin.

Parents should bring their children, supply them with the necessary means, encourage them with their assistance in preparing the lesson, and with their presence in school, and in every way possible.

The seventh topic was an address to the School." In the absence of Rev. J. G. Dengler, Rev. T. O. Stem delivered a very fitting address.

The attendance upon the convention, on the part of the people, was very good.

A resolution of thanks to the people of South Easton for their hospitable entertainment was adopted. Adjourned.

G. W. ROTH, Secretary.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Sunday, 22d of October, was a red letter day with the Sunday-schools of Lancaster. The semi-centennial of their organization was celebrated with suitable services held in the First Church, the chancel and pulpit of which were beautifully decorated. All the Reformed schools of the city were present and the house was crowded. The pastors conducted the services. Rev. W. F. Lichliter and Charles Denues, Esq., made addresses in the morning. An evening service was also held and Rev. J. A. Peters read a most interesting historical sketch of the schools. The following statistical summary of the schools was given: Total number of officers, 40; teachers, 117; pupils, 991; total 1,148. Rev. Dr. Shumaker and Rev. A. E. Dahlman also made addresses. The occasion was enjoyed by every one present. The schools are in a prosperous condition.

Rev. C. Baum writes:—We have just closed the celebrations of our harvest home festivals in the Deep Creek charge. The services were well attended, and a deep interest manifested in the same. Our thank-offerings amounted to $85.40, which is the largest amount that was ever collected on a similar occasion in the charge. $50 was devoted to the new building of the Bethany Orphans' Home, whilst the rest is devoted for missionary purposes. The good Lord has our thanks and praises for all.

SYNOD OF PITTSBURG.

Harmony (Butler county, Pa.) Charge is at present in a highly prosperous condition, numbering about 300 members. It was the writer's privilege to assist the pastor of said charge, Rev. F. A. Edmonds, at his fall communion, which was held October 15th. The members are united in their church work and are greatly attached to their pastor, who has served them for just twelve years. When he first commenced his labors here, twelve years ago, the charge numbered four congregations. Since then, two of them have been formed into separate charges, and the remaining two, one German and the other English, both worshioping in the same church at Harmony, at different hours, have been so built up by Brother Edmonds as to give him a liberal support. There were but 125 members at this point when he began his work here, and but 75 Sunday-school scholars. Now the charge numbers 300 members and 277 Sunday-school scholars. During his pastorate up to this time he has confirmed 25 persons, received 55 on certificate, and baptized 227. It was a pleasing sight to see so many young persons come to the sacramental altar and remember their Lord. Brother Edmonds is doing a good work here. Few, if any, could do better. The charge being about one third German, it must have the services of a pastor who can preach in German and English. It is important that the older portion of the members who are fast ripening for the tomb, should have the gospel preached in a language which they can understand.

Mrs. Edmonds has been an efficient co-laborer with her husband, having played the organ in both the German and English congregations, for the twelve years of their pastorate. She is an active, earnest, Christian lady, who is entitled to the esteem of all true believers.

The Reformed Church is gaining strength rapidly in this section of country, and will in the near future take the lead among the different denominations here existing.

K. C.

SYNOD OF THE POTOMAC.

Rev. Wm. I. Stewart writes:—I held my first communion in the charge at Everett, October 23, 1882. There were eight additions to the church, three by renewal of profession, four by certificate, and one by confirmation.

The harvest thanksgiving services in the Reformed church, Carlisle, were of an interesting character. The large audience, the fine music, animated with the excellent pipe organ recently placed in the church, and a collection of $38 65, will be happily remembered by a congregation, which a few years since, was threatened with a speedy dissolution. The decorations were beautiful and appropriate to the occasion.

NOTICE.

Readers of this notice who know the names and addresses of members of the Reformed Church (baptized or confirmed) or of persons in sympathy with the Church, now living in Chicago, will do a favor and possibly much service by communicating their knowledge to Rev. S. Mease, D. D., 3738 Ellis Avenue, Chicago, Ills. Let none neglect compliance with this request at once, as it will be a great help and facilitate an early movement in an English Mission in that important city.

The writer of the article entitled, "A Day on the Mount of Olives," in the October number of the *Reformed Quarterly Review*, is Hon. H. P. Laird of Greensburgh, Pa. His name was omitted through some mistake in the making up of the *Review*. We make this correction without Mr. Laird's knowledge or wish, particularly because we desire it to be known that the author of so able an article on the exegesis of a portion of the New Testament is a layman. It should stimulate educated laymen to a careful study of the New Testament in the original. In behalf of the readers of the *Review*, we thank Mr. Laird for this able and scholarly article which he has laid at the feet of the Master as a labour of love.

ED. REF. QUARTERLY REVIEW.

General News.

HOME.

The yellow fever still prevails in Pensacola and Brownsville, although a marked decrease was reported on Saturday. The fever is increasing in parts of Mexico.

Joseph H. A. Seeds, the engineer who died in Jersey City, on Thursday, from injuries received in shutting off the steam in his engine, near that place, last Sunday, thereby saving the lives of the passengers on the train, was buried yesterday, at Groveville, near Bordentown. The Pennsylvania Railroad ran extra trains, conveying engineers and other employes from Jersey City, West Philadelphia and Trenton, who attended the funeral. That man deserves honorable mention every where.

The programme made by the Bi-Centennial Association was carried out last week and the crowd of spectators was immense. The occasion was married by one sad accident. Six persons were killed and eight wounded by the premature explosion of a mortar during the pyrotechnic display in Fairmount Park on Tuesday evening. Mrs. Davis Coakley, of West Philadelphia, was torn to pieces by a heavy piece of iron. Isabella Scudder and her son, John M. Canning, Ulysses Thompson, and another man unknown at the time were horribly mutilated. Others have since died.

OFFER OF PREMIUM FOR TRACT NO. 2.

The undersigned would hereby offer a Premium of TWENTY DOLLARS in gold for the best Tract on "The Work of Missions in the Reformed Church in the United States." Tract must not exceed 1400 words in length.

The committee to whom manuscripts are to be sent and who shall decide as to the one meriting the Premium, consists of Revs. J. O. Miller, D. D., York county, Pa.; Theodore Appel, D. D., Lancaster, Pa., W. H. H. Snyder, Elders W. H. Seibert and Rud. F. Kelker, Harrisburg, Pa.

Manuscrip s must be signed by an assumed name and sent to any member of the Committee by January 25, 1883. The assumed name and the real name of the author to be sent to the undersigned. All manuscripts to be the property of the undersigned.

What is desired is a Tract that will, in a brief, practical, and instructive way, best present the subject for the information of the church, and the progress of the work that is before us as a Church.

CHARLES G. FISHER,
907 Arch Street,
Philadelphia, Pa.

October 27, 1882.

RENEWAL OF OFFER FOR FATHERS OF THE REFORMED CHURCH.

Until December 31, 1882, we will send, postage paid, the five (5) vols. of Fathers of the Reformed Church for $5.

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We have endeavored to improve the appearance of the Almanac, and have it contain as usual an amount of matter that must prove interesting and instructive to every Church member. We have also added eight more pages—which gives more space to be filled with valuable reading matter. We have tried to make it truly a year book for the church. For this purpose we hope pastors and members will aid in its circulation, so that it may reach at least every family in the church. Send in your orders at once.

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We have received a supply of German Almanacs for 1883, from the German Publishing House, Cleveland, O., which we will furnish at the following rates:—

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We are now prepared to fill all orders for this Tract. We have sent to Pastors and others sample copies, and we expect to receive many and large orders for it. Let pastors get a full supply and scatter them far and wide. Let consistories resolve to send for a good supply to distribute among the people. Let elders and deacons have their pockets full of them and hand them out.

It is a cheap and convenient way to gain useful and important information in regard to the Church, not to say, a good way to let others know our history, aim and position as a Church. Encourage this enterprise, and make it a means of doing good. The cost will be amply repaid.

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Sept. 1, 1882.

BUSINESS DEPARTMENT.

Rev. Charles G. Fisher,
Superintendent and Treasurer.

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Youth's Department.

THE MOTHER-HEART.

I am cutting papers to-day, mother,
(Papers to cover a shelf,)
And saving out bits for my scrap-book;
But unlike my former self
With the thoughts that are grand and noble,
And the lines the poet sings,
I am saving some very simple
And decidedly childlike things

For throned in her chair beside me,
Sits the wee one dainty and sweet,
And I trust in the days that are coming
She will care these lines to repeat.
I think that in planning her life-work,
The same fair future I see
Which you saw in the long ago, mother,
When you planned and prayed about me.

I long to come home at the twilight,
And sitting down by your feet,
Listen again to the Bible tales
You used long ago to repeat—
Of Adam, and Eve, and Abel;
Of Noah, who heard and obeyed;
Of Abraham, Isaac, and Jacob,
With the faith and love they displayed.

There was Joseph sold into Egypt,
And Moses before the king,
And David, who slew Goliath,
With a little stone in his sling;
There was Samuel called at night-time,
And Jonah cast in the deep,
And many a dream and vision
Of prophets and kings asleep.

Then there was the wonderful story
Of the Child in a manger bed,
Who marked the pathway to glory
With tears and blood that He shed.
Dear mother, that "old, old story,"
Is the light of my life to me,
And I want to train up my children
To be all He would have them be.

Selected.

IDA'S CURE.

"Jessie, mamma says we may go; mamma says we may go!" and Carrie came dancing upon the porch, where sat little sister Jessie, and sister Ida lay, a sweet invalid, in the comfortable hammock, which big brother Harold had contrived for her, that she might enjoy the June roses clustering about the porch. This porch was a favorite resort of the March family—it was large and square, and in one corner was the little girls' play-house, in another brother Harold's table, where he kept the nice books of poems to read to Ida, as she lay in her hammock with its pretty cushions and shawls, right where he could gently swing her as he read; in still another corner was mamma's sewing chair and tall work-basket, and the kitten and the King Charles spaniel shared the other between them very amicably.

And this porch was where Carrie came, with her dark curls flying, to search for Jessie and "tell Ida," for the oldest sister always was glad that they should "have a good time."

"Go where, dear?" said she, stroking back the curls and kissing the panting mouth."

"Over to Cedar Hill with nurse for wild-strawberries; we will put all the big ones we get into a little basket all by themselves for you, Ida."

"Me too, me too!" said Jessie, dancing first on one foot, then on the other, in her delight, and then darting off to find nurse.

"I am so glad you are going, and hope you will remember everything and tell me," said the patient sister, with a wistful glance at the hill in question; and soon she was alone with the roses, and heard the merry voices as the children started gayly on their way; but after they had gone a short distance, Carrie slid her hand into Jessie's and said,

"Don't you wish Ida could go too, as she used to before the naughty Kelpie ran away and threw her and hurt her poor back?"

"'Es, me do; Dod tan mate her well, nurse says, lets ast Him when we's up high on the hill, betause dats near de sky, 'oo know."

Carrie gladly agreed, so when after a hard climb they reached the big tree on the top, they waited until nurse was busy picking berries, a little distance away, and then Carrie said, "Please, dear Jesus, two little girls ask You to make their sister well again, and we will try to be good girls for Jesus' sake. Amen."

"I dess He will; He's so near, He can hear us better," said Jessie, in a whisper, and they then began picking the red berries, often finding one for Ida's basket, and gladly putting it there instead of into their own red mouths. It was the one sorrow of these young lives that the sweet sister was ill; for the father had died too long ago for his memory to seem more than a dream to them; now their little hearts seemed lighter than for many a day before, as they felt as if they had transferred their burden.

After a merry, happy morning, they took their nice lunch of rusks and went to the brook to get the jug of milk which nurse had put there to keep cool; then sat down under a wild apple tree and ate like hungry children as they were, scattering crumbs now and then for the robins, who watched them from out the nest over their heads, and who kept wondering if they would ever get through and leave them anything for their children; now and then a wide yellow mouth would appear over the edge of the nest, and once in a while papa or mamma robin would alight on the grass not far from the girls, and bracing its little feet firmly on the ground, tug and pull at a long angle-worm; sometimes the worm would wriggle out of the bird's beak, and slide into its home again, and then if it was *Mrs. Robin* who was at work, she would stand on tiptoe and peck after it with her head on one side, and generally persevere until she bore the wriggling dainty triumphantly home to her screaming darlings; but *papa* Robin usually gave it up and flew after easier found food. How Carrie and Jessie laughed to see his sheepish manner when he came home to the mamma with nothing for the hungry brood, and how she scolded him.

"That's the way you mustn't do when you pick the berries, dearie," said nurse; "stick to one place so long as there's a berry, and not go hither and yon, spending your time running."

Carrie saw the wisdom of this when she glanced at Jessie's full basket, who had kept close by nurse, while *her* basket was little more than half filled, as she was continually running to a new place that looked red with berries, and spent more time so, than in picking. Jessie comforted her, however, by saying, "You have put more 'an I have in Ida's basket," so Carrie brightened a little, but after nurse had produced a surprise for dessert in the shape of jelly-tarts, Carrie went more soberly to work and profited so well by the robin's lesson that her basket was soon full of the delicious fruit, and about five o'clock, two tired but well-laden little children appeared before mamma and Ida on the porch, and were kissed and cuddled to their hearts' content, while many were the exclamations over the full baskets.

Tired as they were, nothing would do but they must get the prettiest china saucers and cream pitcher and "fix" some for the ladies, and how they did enjoy pale Ida's delight in the largest berries as she held them one by one in her white fingers; and when nurse brought some for them and for brother Harold, who appeared about this time, they thought they were as happy as could be until mamma said, "Guess what good news I have for you midgets!" and at their "What please mamma," she said: "Good old Dr. Fiske said to-day that he thought Ida would walk again this summer."

Then a swift little "Thank you, dear Jesus," went up from each grateful little heart, and the precious sister was smothered in happy kisses until brother Harold cried:

"Here, midgets, don't kill her first!" and caught them both on his knees and demanded an account of the holiday.

When mamma tucked them in bed that evening, they told her how quickly God had answered their prayers, and they guessed it reached Him quicker up on the hill, and mamma said, "perhaps so," with glad tears in her eyes at the faith of her little ones, when she herself almost lost hope until that happy day.

* * * * * * *

That same year, in September, came Michaelmas Day, and in the dear old stone church, the day before, a happy group of children gathered about Ida, who had walked there to superintend the decorations for the Harvest Home Festival, also to be celebrated on the morrow. It was the first time she had walked so far in many months.

The fruit and flowers used so lavishly were to be given to the poor and sick of the parish, and Carrie and Jessie, with their mother's permission, had brought each a jar of the Cedar Hill berries, which their mamma had canned for them; and, as they offered them to good old Dr. Goodwin, as their thank-offering, he smiled, and said he would gladly find a place for them.

The next day, as a sunbeam found and lit up the glass jars, though they were nearly covered with flowers and fruit in the front, the children caught the red gleam, and each pressed Ida's fingers which they held, and she smiled fondly down at them, and then all knelt as the beautiful service began, and there were two happy voices that joined in "We praise Thee, O God."—*Churchman.*

THE SHIP BARNACLE.

Two years ago, while visiting at Ventnor, Isle of Wight, a rather large and curious object was observed floating at some distance out at sea. A boat was speedily pushed off from shore, manned by four rowers, who were resolved to discover what the strange object might be, and, if poesible, to reap some advantage to themselves from the discovery. They returned some hours afterwards, the mysterious object being towed at the end of their boat. It was indeed a very curious thing to look at, and judging from the crowds that assembled on the beach, I should say that all the inhabitants who had time to spare had gone down to have a look at the oddity.

It was a large squared log of wood, very thick and heavy, and about nine feet long. Whether it had formed part of some ship I can not say, but it must have been floating along for a considerable time, as it was so entirely covered by barnacles that it was almost impossible to put a finger on the bare wood. I had never seen ship-barnacles before, and to me it was a strange, not altogether pleasant sight: the long, pale fleshy barnacles, hanging one on the top of another, each barnacle about the thickness and length of a common earth-worm, being rather repulsive to look at. As they could not long be preserved from decay, the log of wood was very successfully photographed by an artist in the town, and then conveyed away out of sight.

The common, or ship-barnacle, is a species of shell-fish, distinguished by a long, flexible stalk, provided with muscles, by means of which the creature can elongate or contract itself at will. Upon the end of this stalk there are five shelly valves, the principal organs of the animal being inclosed within. These valves open and close to admit of the barnacle spreading out and drawing back its net, an apparatus by which it obtains its food.

Barnacles abound in al most all seas, attaching themselves in great numbers to logs of wood, the bottoms of ships, and other floating materials. It is said that sometimes, by the number of these creatures on a ship, its sailing powers are seriously impaired. They grow rapidly, undergoing at he same time wonderful transformations which make them objects of interest to study.—*Chatterbox.*

THE FULL MOON OF COCOA-NUTS.

In Bombay, when the rainy season is over, the fishermen and their wives and children gather by hundreds to keep a festival which they call "the full moon of cocoa-nuts."

The feast occupies two whole days. The idea which inspires it is that the sea is very powerful. The simple-minded people think they ought to praise it because it gives them their bread; and so as they stand on the shore they beg it to be good to them. They ask it, in caressing words, not to be angry or stormy when their little boats shall go out, and they tell it they hope it will give them plenty of fish.

Not only the fishermen, but owners of boats and ship-builders, and sometimes rich merchants go to the sea-side to court the favor of grim old Neptune. Every person carries a gift of cocoa-nuts. Wading out into the surf as far as possible, he flings the rough brown fruit into the waves. After the cocoa has been received by the billows, the devout finish by offering a crown of flowers. The waters are covered with beautiful wreaths and garlands, which are given in thankfulness for past favors.

Little does the ocean care for the flowers and the fruit which are poured into its depths. But the festival makes the grave men and women as eager and happy as children, and when they go home, at the end of the second day, they carry with them memories which will make them joyful as long as they think of "the full moon of cocoa-nuts."—*Harper's Young People.*

DELICACY.

The true gentleman never alludes to the infirmities of people in whose company he may be. He has too great respect for their feelings to do that. Boys and girls who wish to become true gentlemen and ladies soon learn to regard the feelings of others, and are careful not to wound them. This was once beautifully illustrated among a company of robust, active boys who were busy playing base-ball. A little lame fellow about twelve years old, pale and sickly, stood leaning on his crutches, evidently very sorry that he was not able to take part in the exciting game. Indeed, he seemed to lose sight of the fact how much his infirmity unfitted him to join in the sport of his stout and healthy companions. The other boys good-naturedly tried to persuade him to stand on one side and let another take his place; but they were thoughtful enough to put it on the ground that they were afraid he might get hurt.

"Why, Jimmy," said one at last, forgetting himself for a moment, "you can't run, you know."

"Oh, hush!" answered another, the tallest boy of the party. "Never mind; I'll run for him, and you can count it for him."

So saying the noble fellow took his place by Jimmy's side, saying to the other in a lower tone:

"If you were like him, you wouldn't like to be told of it all the time."

Was not he a true gentleman? He knew his little playmate was lame, and rightly judging that he did not care to be reminded of it he acted accordingly. His thoughtfulness of the feelings of others is greatly to be commended and is worthy of imitation.—*Classmate.*

ART IS PITILESS.

BY MARY D. BRINE.

Shall I tell you a story of Bessie, a dear little girl I know?
A story of "once on a time," tho' it wasn't so long ago?
A blue-eyed darling was Bessie, with gleams of the sun in her hair,
And you scarcely could count the dimples that played in her cheeks so fair.
Now, Bessie's mother and father had only herself to love,
And her presence was glad as the sunshine that fell from the skies above.
There ne'er was a care or a trouble that came to them any day
But wee little Bessie was ready to "comfort the worry away."

It was only a poor little cottage that Bessie could call her home,
But dearly she loved the meadows where daily she used to roam;
And it happened one day that she went there with many a sorrowful trace
Of tears and childish amazement all over the dear little face.
The reason? Ah, only that morning old Brindle, the cow, had died,
And no money to buy another, and Bessie's mother had cried;
And Bessie had heard her father sigh, and, oh, so wearily say
Something about "the bills, wife, and little wherewith to pay."

So out in the fields went Bessie, but left her dimples behind,
And I guess that even the birdies knew something was on her mind,
For she quietly gathered her flowers, nor even lifted her eyes
Till a voice said: "Heigh-ho, little maiden!" and made her start with surprise.
'Twas only an artist searching the fields and meadows that day
For some beautiful picture to sketch, and what should come in his way
But the sweetest of all sweet subjects, a wee little brown-faced girl,
Her sun-bonnet hiding her blushes and many a golden curl!

But Bessie was shy of the stranger—shy and modest was she;
Coaxing would not persuade her; "I'll give you money," said he.
Ah, then indeed she was willing, and thought to herself, "Oh, now
I've found how to comfort poor mother, and father can buy a cow."
So down to the brook she went with him, her cheeks as red as a rose,
And, all the while thinking of "father," Bessie learned how to "pose."
Oh, but it was wearisome duty! The little round limbs grew weak,
And a tear from the blue eyes slipped softly and washed the rose from her cheek.

Yes, "Art is pitiless," surely, for thirty long minutes went by,
And then the artist had finished and looked with a smile in his eye
At his poor little tear-stained model. "Why, child, are you tired?" said he.
"I'm tired jus' for myself, sir, but not for *father*," said she.
Then home sped dear, bonny Bessie, clasping her pennies so tight,
And back to her cheeks came the dimples, back to her eyes their glad light.
"Oh, father! I'm put in a picture! See what I've brought to you now!
I tried not to mind being tired, 'twas for mother, and you—and the cow!"

—*Our Continent.*

BUSINESS IS BUSINESS.

"O well," said Dickie, looking injured, "If you're a mind to be so mean as that, why you'll *have* to be; only I know I wouldn't do it to you, not for a farm."

"Business is business," said Jack, as perched on the table, he gravely fingered over his pile of nuts. "If they was *mine* you'd see how quick I'd hand some over. Or, if I had a red cent to buy some of 'em with; but you see I'm dead broke, and not a nut among the lot belongs to me. So what can I do?"

"But such a pile of 'em! And all I want is five or six. *She* can't eat no lot; she's sick abed, you see, and I've had an unlucky day, and not a bit of anything can I give her unless you will let me have some. Two or three would do. Who do you 'spose would miss 'em?"

"It's queer to me that a fellow can't understand," said Jack, with an impatient look on his face. "See here, Dickie Simmons! Do I pass for an honest fellow among the chaps, or don't I? That's the question."

"Why, everybody knows you're honest, of course."

"Well, then, how am I going to take a handful of nuts that belong to the man that hires me, and give them to you? Answer me that."

"I don't want a *handful!*" persisted Dickie, impatient in his turn. "I told you two or three would do."

But the boy on the table gravely shook his head.

"That's not the question," he said earnestly. "I never heard that being honest was not taking a *great many* of other folks' things. Honesty means letting everything that don't belong to you *alone*. I wish I had a cent to show you how quick I'd buy a cent's worth of this stuff, and send to your little sister."

But Dickie was in a very sullen mood, and only sniffed up his little nose in a disagreeable manner, and answered,

"That's easy to say! Much you care about my sick sister."

Stepping softly up behind them came a customer, a pretty girl not more than fourteen, who bought ten cents' worth of nuts. This made Jack's eyes sparkle. Then she tried to crowd them into the pocket of her velvet sack.

"I can't carry them all, it seems," she said good-humoredly. "Here, little merchant, I'll give this handful to you. Tell your employer that they are good honest nuts that belong to you; not stolen ones."

She brushed what was left of her purchase close to Jack, and nodding gaily, walked away.

In an instant Jack's hands were behind the nice little pile, and he brushed them with eager haste over in front of Dickie.

"Here, take 'em," he said excitedly. "Every one; and give 'em to the little sister. There's a good three cents' worth, and I'm glad of it."

"I don't need so many," said Dickie, shamefaced and sorrowful. "You keep some of them Jack; she can't eat but two or three."

"They'll keep," said the nut-merchant gaily. "She can eat two or three every day. I'm glad for her to have them. I like to give things when I have 'em to give, but you see, old fellow, I set out when I commenced business to be honest every time, and I have to stick to it."—*The Pansy.*

Pleasantries.

A sailor put a saddle on hind part before. A bystander showed him his error. The sailor exclaimed—"How do you know which way I am going to ride?"

"Mamma," said a wee pet, "they sang 'I want to be an angel,' in Sunday-school this morning, and I sang with them." "Why, Nellie," exclaimed mamma, "could you keep time with the rest?" "I guess I could," proudly answered Nellie? "I kept ahead of them most all the way through."

"Pray," said Mr.——— to a gentleman he overtook on the road, "will you have the complaisance to take my great coat in your carriage to town?" "With great pleasure, my dear sir; but how will you get it again?" "Oh! very easily," replied the modest applicant. "I shall stay in it."

A pretentious person said to the leading man of a country village: "How would a lecture on Mount Vesuvius suit the inhabitants of your village?" "Very well, sir, very well, indeed," he answered; "a lecture by you on Mount Vesuvius would suit them a great deal better than a lecture by you in this place."

The obliging visitor, to show that he really is fond of children, and that the dear little one is not annoying him in the least, treats the kid to a ride upon his knee. "Trot! trot! trot! How do you like that, my boy? Is that nice?" "Yes, sir," replies the child, "but not so nice as on the real donkey—the one with four legs!"

Religious Intelligence.

At Home.

Camp-meetings are still held in the Southern States and will continue through October.

During the past century the population of the United States has increased eleven-fold and the churches have increased thirty-seven-fold.

The legacy of Mrs. Lapsley, of New Albany, Ind., has yielded $250,000 for the Presbyterian Board of Foreign Missions, and there will be about $50,000 more when the estate is settled.

There are 137 Congregational churches in Nebraska, six of which were organized within the year. Ten houses of worship were dedicated, nine are nearly or quite ready for dedication, and seven are still unfinished.

A church in Chicago has an Invalids' Room, in a recess near the pulpit, and looking down upon it, though unseen by the audience. It is entered by a private door, and is arranged with tables, chairs, lounges, and other conveniences. The inmates may sit or stand, lie or walk, cough or leave when disposed without disturbance.

This year the Yale lectures on preaching are to be delivered by the Rev. Dr. Nathaniel J. Burton, of the Park Congregational Church, Hartford, Connecticut. Dr. Burton is the successor of the Rev. Dr. Bushnell in his Hartford pastorate. He is remarkable for freshness of thought and originality of expression; and for brightness of manner and loveliness of spirit. His name will not be the least on the roll of distinguished preachers who have lectured on this foundation.

Abroad.

A convent and boarding-school has been opened on the Isle of Wight, England, by the Daughters of St. Benedict—the first since the Reformation.

At Rheinfelden, Germany, the Catholics offered the use of their church to the Protestants for the installation of a new pastor, and many of them attended the service.

Last year the British Conference of the Wesleyan Church declined the offers of service of some seventy candidates for the ministry. This year sixty-three candidates offered and twenty-four of these were declined.

A Congress of German Catholics have resolved to petition Parliament to enact a law for the better observance of the Sabbath. This step, it is expected, will much strengthen the hands of the promoters of a better observance of the Lord's day on the Continent.

Pastor Geyser, of Elberfeld, a man of great learning and a champion of the evangelical faith in Germany, is dead. So great was his interest in the Free University of Amsterdam that he came to Holland expressly to attend its opening, and recited a Latin poem on that occasion.

Each of the five graduates of the girls' school at Tokio, Japan, is over eighteen years of age and all are Christians. Four of them return to the school as teachers. Their essays were entitled Responsibility, Man's Noblest Aim, Choice of Plan in Life, Spirit of Enterprise and Woman's Sphere.

The remains of Rev. Dr. Pusey were consigned to their last resting place, in Christ Church Cathedral, Oxford, in the family vault beside his wife and daughters, on Thursday afternoon, September 21st. The *cortége* moved from the lodgings of the deceased, preceded by the undergraduates of the college in residence, attired in surplices, and by the graduates also. The honorary canons of Christ Church, the choristers, lay-clerks, and chaplains proceeded round the Quadrangle to the cathedral, singing the hymn, "A few more short years shall roll." The pall-bearers were Canons Heurtley and King, the Warden of Keble College, the Hon. and Rev. C. Courtenay, the Earl of Glasgow, Canon Bright, Archdeacon Palmer, Dr. Acland, the Hon. C. L. Wood, and the Rt. Hon. W. E. Gladstone. The coffin was covered with a magnificent velvet pall, and was followed by the mourners and the personal friends and admirers of the deceased. The procession, which is described as one of the most imposing sights ever witnessed in Oxford, was met by the Bishop of Oxford, the Dean of Christ Church, the Canon Liddon, who intoned the opening sentences of the Burial Service. The Bishop, proceeding along the nave and past the open grave, took his place upon the throne erected as a memorial to Bishop Wilberforce, and while the procession was moving up the nave the choir sang the XCth Psalm. The Dean read the lesson, after which the hymn written by Cardinal Newman, "Lead, kindly light, amid the encircling gloom," was sung. The coffin was then borne to the grave, followed by Canon Liddon. After the committal, two hymns were sung, one of them being, "Jerusalem the Golden." When the service was concluded, the procession was reformed and filed past the open grave. Upon the coffin-lid was the following inscription: "Edward Bouverie Pusey, D. D., Canon of Christ Church, and Regius Professor of Divinity in the University of Oxford. Fell asleep September 16, 1882. Aged 82 years. Jesu, mercy."—*Churchman.*

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We may say our dress-goods of all sorts are at about their highest now.

Second and third circles, southeast from center.

Silks of all sorts have come; and never were silks more acceptable. And these words have a meaning here beyond any they could have elsewhere; because of the greater variety of wants that look to us for supply. We must have all accepted styles, and all the approved qualities of those styles; and, as to colors, can you think of one that we can do without?

A store that has only one class of trade can get along with comparatively few silks. Which stock would you rather buy out of?

Next outer circle, south entrance to main building.

Two damask towels at 15 and 18 cents may serve to show what we gain by buying of the makers. The very same towels are in the wholesale trade in New York at about 21 and 22 cents, which means at least 25 cents at retail.

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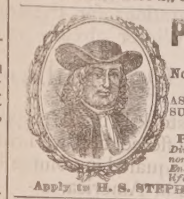

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PHILADELPHIA MARKETS.
Wholesale Prices.

MONDAY, October 30.

COTTON moved slowly at the late decline, but closed steady on a basis of 11c. for middling uplands, 10¾c. for low middling, and 9¾c. for good ordinary.

FLOUR.—Sales comprised 250 barrels Pennsylvania family at $5; 125 barrels Ohio do. at $5.50; 125 barrels Southern Illinois do. at $5.50; 300 barrels high grade Ohio at $6.25; 400 barrels patent do. at $6.50 @6.75; 125 barrels clear Minnesota at $6; 125 barrels straight do. at $6.25, and 375 barrels patent do. at $7 20@7.50. We quote supers at $3@3.25; winter extras at $3.50@4; Pennsylvania family at $5; Ohio and Indiana do. at $5.25@5 87, chiefly $5.50@5.75; St. Louis and Southern Illinois do. at $5.50@6; winter patents at $6.37@7; Minnesota bakers' extras at $6@6.50, chiefly $6@6 25, and do. patents at $7@7.60. Buckwheat Flour was dull but steady at $3.75 per cwt. Rye Flour was scarce and firm at $4@4 37, as to quality, the outside rate for choice Pennsylvania.

WHEAT.—Sales of 500 bushels mixed in grain depot at $1.10; 1000 bushels prime Delaware red track at $1.10@1.11; 1500 bushels No. 2 red track at $1.07½; long berry Delaware quoted at $1.12@1.14; 600 bushels No 2 red spot in elevator at $1.08, with $1.07½ bid and $1.08⅜ bid on call and $1.08 bid after Boards for October; $1.08 bid and $1.08⅜ asked on call for November, and $.108⅜ bid and refused after 'Change; $1.09½ bid and $1.09¾ asked at the noon call for December, and $1.09⅝ bid after Board; 50,000 bushels January early at $1.10⅜@1.10⅝; 20,000 bushels do. later at $1.10⅝@1.11, closing firm at $1.11 bid and $1.11¼ asked.

CORN.—Sales reported comprised 2000 bushels sail mixed in cars at Richmond at 87c.; 3000 bushels do. yellow track at 88c.; 2500 bushels sail mixed on wagons at Washington street at 87½c.; 3600 bushels do. in grain depot at 88@88½c.; 600 bushels No. 3 in grain depot at 87½c.; 1800 bushels steamer in Twentieth street elevator at 88@88½c., with 85c. bid and 86c asked early for October, and 86⅜c. asked at the close; 80½c. bid and 80⅝c. asked on call for November, with 80⅝c. bid and re used after 'Change; 15,000 bushels December at 65⅜@65⅝c., with 66c. asked at the close of the second call, but bid, with 66½c. asked after Board; 15,000 bushels January early at 61c, and 10,000 bushels do. after calls at 61½c.

OATS.—Transactions reported comprise 1 car No. 2 mixed at 39c.; 2 cars No. 3 white at 43@43½c.; 2 cars No. 2 white early at 45½c., with free sellers at the close at 44⅝@45c., and no buyers. On call 44c. was bid and 44½c. asked for October; 44½c. bid and 45c. asked for November; 45c. bid and 45⅝c. asked for December, and 46c. bid and 47c. asked for January.

RYE was scarce and wholly nominal on the basis of last business at 75c. for prime Pennsylvania.

SUGARS.—Raw were dull and nominal at 7⅜@7½c. for fair to good refining muscovadoes. Refined were quiet but firm at 9⅜c. for cut loaf and crushed; 9⅛c. for powdered; 9⅜c. for granulated; 9½c. for mold A, and 8¾c. for standard.

PROVISIONS.—We quote Mess Pork at $24@24.50; salt shoulders, 11½@11¾c.; do. smoked, 12½@12¾c.; pickled shoulders, 10½c.; smoked, do. 12@12½c.; pickled bellies, 14½c.; smoked do., 16@16½c; Beef Hams, $18@19; sweet-pickled Hams, 14@14½c.; smoked do. 16@17c.; loose butchers' Lard, 12@12½c.; prime steam do. $12.75@12 87; city kettle do. 13½c. City Tallow dull at 8½c. in hogsheads, and Oleo Stearine at 11c.

LIVE CHICKENS continued in liberal supply and moved slowly at 11@12c., as to quality.

EGGS.—Sales of fresh Western in round lots were chiefly at 28c.; near-by extras were generally held at 30c., and this was paid for small lots, but wholesale buyers were reluctant to operate above 29c.

CHEESE.—We quote New York full cream at 12½@13c.; Ohio fine, 12¾@12½c. do. fair to good, 11@12c. Pennsylvania part skims, 8@9½c. exceptional lots higher, and do. full skims at 4@6c.

BUTTER.—We qu te creamery extras at 36c.; selections, 37c.; do. firsts, 32@35c.; Bradford county fresh tubs at 32c.; New York do. at 30@31c.; Western dairy extras, 27@29c; comm n and medium shipping grades, 11@15c.; prints, fancy, 38c.; do. firsts, 32@35c.

PETROLEUM.—The export market continued dull on a basis of 7½c. for refined in barrels and 10½c. for do. in cases.

HAY AND STRAW.—Hay was dull but steady at $17@17.50 for choice, and $16@16.75 for No. 1 timothy. Rye Straw was scarce and wanted on the spot at $14@14.50 per ton.

Live Stock Prices.

The receipts for the week were: Beeves, 4500; sheep, 15,000; hogs, 4000. Previous week: Beeves, 3400; sheep, 15,000; hogs, 3600.

BEEF CATTLE were inactive, and prices were ½c. lower, occasioned by the heavy receipts and unfavorable weather. Quotations: Extra, 6¾@7c.; good, 6¼@6¾c.; medium, 4¾@5½c.; common, 4@4½c.; fat cows, 3½@4½c.

Hogs were inactive and prices ranged from 11 to 12½c.

DRESSED BEEVES were active and closed at 7½@9¾c., the former rate for low Texans and cows. Sales last week: Thomas Bradley, 210 head, 8@10c.; C. S. Dengler, 95 head, 8@9¼c.; A. A. Boswell, 123 head, 7¾@9¾c.; W. H. Brown, 115 head, 7½@9½c.; J. F. Lowden, 50 head, 8@9½c.; Harlan & Bro., 90 head, 8@9¾c. DRESSED SHEEP were active. Samuel Stewart sold 812 head at 7¼@9c., and 97 head dressed lambs at 9@11c.

MILCH COWS were slow at $40@75, with sales of extra graded as high as $100.

SHEEP.—The market was dull and prices on all grades were lower, except for good fat wethers, which were in good request and firm; a choice lot of 125 lb wethers sold at 5¾c. Common stock was fully ½c. off, and not wanted. Good lambs of all kinds are wanted, while the common grades were hard to dispose of. Calves were scarce and in demand. Quotations; Extra wethers, 5½@5¾c; good, 4¾@5c,; medium, 4¼@4¾c.; fair, 3¼@4c.; common sheep, 2½@3½c.; fat ewes, 4¼@5c.; stock, 3¾@4½c.; Western lambs, 3¼@6¼c.; Chester county lambs, 6@7¾¿; veal calves, 6@9½c.; York State calves, 4@4½c.

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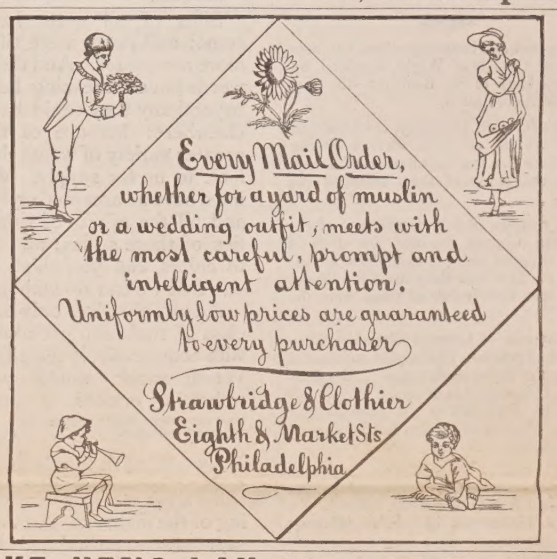
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